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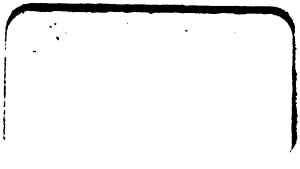

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THE MENORAH

A Monthly Magazine for the Jewish Home

FOUNDED IN 1886, BY BENJAMIN F. PEIXOTTO
OFFICIAL ORGAN OF THE INDEPENDENT ORDER B'NE B'RITH
OFFICIAL ORGAN OF THE JEWISH CHAUTAUQUA

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THE MENORAH

JANUARY, 1902

Sonnet

BY GEORGE ALEXANDER KOHUT

Dedicated to the Eightieth Birthday of
REV. DR. B. FELSENTHAL, January 2, 1902

We look at thee and marvel at thy youth
And fail to note that wrinkled Age hath come
To totter with thee slowly to the tomb,
Indeed, on thee the all-Destroyer's Tooth
Appeareth not to have bequeathed a mark
Of its keen hunger. Time hath left intact
The placid brow with busy thought so packed;
It wrought no havoc yet. The vital spark
Still kindleth into glow the latent life:
—The Heart-Life, Soul-Life, pent up in its frame
Of sturdy manhood, whose inspiring aim
Was ever Godward in the holy strife—
If this be Age which crowns the hoary head
Its coming is a Welcome, not a Dread.

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Jewish Theses

By B. Felsenthal, Ph. D.

(*Translated from the German by* Rev. Dr. Rudolph Grossman.)

SECOND SERIES.

1. The Jew is born a Jew. Not through any ceremony of admission does a Jewish child become a member of the Jewish community, nor through any act on his part can a Jew withdraw from this community. He is and he remains a Jew, until the end of his days, in consequence of his birth. This propositon has been frequently repeated in more modern times, though its real significance and meaning have not been fully comprehended. When Aub, Einhorn and others gave emphatic expression and their unqualified endorsement to this proposition, in their catechisms, and Jellinek, Stern and others in their sermons, and a large number of distinguished Jewish theologians in numerous scientific monographs and essays, they were in complete accord, (and they so understood it) with one of the principles recognized by the science of ethnology, and with the central teaching of Judaism in all ages. This principle and its corresponding teaching is that the Jews constitute a distinct race and that every Jew (excepting, of course, converts) is born into this race.

2. So far as the sciences of ethnology and anthropology are concerned, they both teach as one of their fundamental truths which has acquired almost the force of an axiom, that every human being enters life as a distinct personality. But in consequence of his descent, he is at the same time a child of his parents, a kindred of the wider circle of his relatives, a member of the family, the tribe,

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the race, and finally of all humanity. This is the natural order, which neither our personal opinons nor our arguments can alter to the slightest degree.

3. But now as to the teachings of Judaism in former times: According to the Bible, the Jews, or more correctly the descendants of the patriarch Jacob, constituted beyond question a distinct race. The Geneological Table found in the eleventh chapter of Genesis, contains the pedigree of the patriarchs and they and their descendants are there designated as Benê Shem or Semites. Other races or their presumed progenitors were called Hamites, or Japhetites. Since, according to this Biblical ethnology, all mankind is conceived as having sprung from Noah, all men are called Benê Noach, Noachides. And inasmuch as these observe the seven Noachidian laws, they were placed by the Halacha some degrees above those other Noachides who were crass idol-worshipers.

4. The division of mankind into Semites, Hamites and Japhetites was regarded as correct and valid throughout all of the Middle Ages and up to the eighteenth century. Just as little as those times could free the scholastic systems of philosophy, Jewish as well as Christian, from the crushing sway of theology, "the Queen of Sciences," so little could they release the natural sciences from its grasp and therefore this Biblical ethnologic division of mankind remained generally accepted and uncontested up to the middle of the eighteenth century.

5. Even if it be true, as has been urged, that the word "Semites" is not found in literature prior to the eighteenth century, there were equivalent terms in use, for there can be no doubt that the concept and the fact underlying this concept have been in existence for the last three thousand years. *En passant,* anti-Semitism, both in concept and in fact, is very old. The truth of this remains unchanged even if it be a fact that the word "anti-Semitism" was first

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coined and brought into circulation by Renan in the middle of the last century. Surely, the noble-minded, truly humane and gentle Renan was not the father of the real anti-Semitism, nor was he the man to have santioned it. In truth he hated it.

6. As in the Pentateuch so also in the Prophetic and Hagiographic portions of the Bible the term "Israel" is employed in the sense of a people, a nation, likewise in all the prayer-books and other ritualistic works up to the present time. The proofs for this are so very numerous and so generally known that any special reference to them is undoubtedly unnecessary.

7. But what is the attitude of the Talmud and of the Rabbis to this question? So clear and explicit were their views and principles on this subject, that they recognized even an apostate as a Jew unto the end of his life, though of course they regarded him as a very sinful Jew, a disgrace to the family. For they argued, and quite logically too, how can a man deliberately separate himself from a family or nation into which he has been placed by nature or to speak in theological terms, by God? It is possible for a man to withdraw from an association which men have called into being and of which he has become a member either willingly or unwillingly in consequence of an acceptance by the association; but not from one's family or race. And since, according to the Talmud and the Rabbis, Race and Religion are inseparably united in Israel, it was prohibited for a pious, orthodox Jew to induce such an apostate to work on the Sabbath or to place meat before him that was not Kosher, or to sell it to him, etc., for he is a Jew. Likewise, in case an Apostate wished to be divorced, it was necessary for him to have a bill of divorce drawn up in strict accord with the ritual law, or to follow the regular procedure prescribed for release from the duty of the Levirate, if the woman in question was to be regarded as a Gerushah

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or a Chaluzah, for otherwise the woman would still be bound to him, "the Jew," etc.

8. But how about the proselyte, the Ger Zedek? Was he not a Jew, just as much of a Jew as the one born such? No, he was not. Let me briefly prove this to you. Presume the case that a Beth-Din, i. e., a Jewish court of three (I have in mind one not only in Warsaw or Krakau, but in New York or Cincinnati) has to grant a ritual divorce or to officiate at the ceremony incidental to the release of the parties concerned from the duty of the Levirate. At the formation of this Beth-Din, a man is present who is thoroughly conversant with Talmudic literature and Talmudic law and who is strictly orthodox in all his observances. The presiding Rabbi refuses to accept this man who has been proposed as a Dajjan, as an associate in the Court. Rabbi Warder Cresson Junior, he says, cannot be an Associate Judge. Why not? He is a proselyte. It is true that he was a child when his parents and he embraced Judaism; it is true his parents had reared him in the strictest orthodox fashion and had him taught Talmudic lore for many years both in local and Polish Yeshiboth (Talmudic schools or seminaries). He is honored as an observing Jew and recognized as a great "Lamdan." But inasmuch as he is a Ger, he cannot be a Dajjan. And just as little would the pious Rabbi Jacob Ettlinger, of Altona, sixty years ago, who, at that time frequently acted as a magistrate in civil disputes between Jews, have permitted such a Ger to be an Associate Judge. According to the Halacha, a proselyte was disqualified from holding any office. Only a real Jew, that is, one whose mother was by descent a Jewess, could be entrusted with an office in Israel.

9. In other particulars as well, a proselyte was not regarded as completely on a level with a racial Jew. Certain marital relations were legally permissible to him, that were prohibited to a full Jew. This was deduced from the Tal-

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mudic principle, קהל גרים לא איקרי קהל "a congregation of proselytes is not a truly Jewish congregation," not a congregation of God, from which certain things must be rigidly excluded. On the other hand, a "Cohen" was forbidden to take a proselyte for a wife, and the like. (The Rabbis in this country and other scholarly readers of these Theses need no particular proofs for these statements, for they are surely familiar with the sources and the arguments; but my other readers must accept them as unquestioned and incontrovertible even without any citation of the sources, especially as these sources would not be at their disposal.

10. In the course of two or three or four generations, the descendants of such who had become apostates in consequence of mixed marriages would naturally step out of the ancient stock to which their ancestors had belonged, while the descendants of proselytes would by virtue of the fact that their ancestors had formed marital alliances with racial Jewesses, become completely incorporated in the Jewish stock.

11. There is an etymological connection between the German words Stamm and Abstammen, between the Latin words Nation and Natus, and perhaps also between the Hebrew words Umma and Em. A proof of this is the fact that even in the most ancient times when the question was asked, to what race or nation does a certain person belong, the emphasis was laid upon descent and not upon certain peculiarities in bodily form which one may accidentally share with others. In the classification of the human species, the decisive point is not the shape of the skull or the color of the hair, but the descent. Who were the parents and the more remote ancestors? This is the essential. Granted that there are Jews with elongated skulls and with short skulls, with black hair and with blond hair. But there are also Bavarians and Mecklenburgers, yet they are both counted with the Germans. So there are also Arabian race-horses,

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Norman work-horses and Scottish ponies, yet they all belong to the family Horse. There are likewise trees that produce sweet cherries and others which bear sour cherries, yet they are but subordinate species of the family of cherry-trees,—subordinate species that are included in a more generic term. If then you would base your argument that there is no such thing among the Jews as a racial unity upon the fact that there exists a dissimilarity in the formation of the skulls, I would tell you to satisfy you, granted that there do exist long-skulled and short-skulled Jews, these are merely subordinate species of the Jewish race. The idea of a Jewish race is still a correct one.

12. It must also be noted that according to the conception of both Jew and Gentile, the Jews were at all times regarded as forming a separate nation and are even now so regarded. Numerous evidences of this can be found in the philosophic and scientific literature of nations, in the world's poetic and prose literature, in the statute-books and the proceedings of legislative bodies, in the mercantile and social intercourse of Jew and non-Jew. Only about a year ago, 20 members of the Austrian Chamber of Deputies—anti-Semites of course—formulated and signed and presented a petition asking that a law be framed in accordance with which no one should be eligible for public office who may have had a Jewish ancestor up to the fourth generation. Similarly, many years ago Prof. Paul de Lagarde of Göttingen in a lengthy plan that he drew up for the establishment of a new nobility of merit in Germany, included in his scheme some very pointed paragraphs which specified that any one who may have had a Jew or Jewess among his ancestors into the fourth generation would not be eligible for acceptance into this nobility. You see, the distinction is not drawn between Jew and Christian, but between Jew and Aryan. But not only the embittered and pessimistically inclined though most scholarly anti-Semite de Lagarde made

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this distinction, but even the hoary-headed, liberal and philo-Semitic historian Mommsen, though the latter (a thoroughly noble-minded man) drew totally different conclusions from it than did his colleague of Göttingen and those of like opinion.

13. These anti-Semites, this must be said in this connection, give evidence by their conduct, not only of their intellectual perverseness, but of a most shocking moral turpitude. They stand in violent opposition to every dictate of justice, humanity and true culture. They undermine all those ethical foundations upon which alone society and the state must be based. They are evil forces that would hurl humanity back into barbarism and destroy every nobler sentiment, and brutalize all life. They will not acknowledge that in a State that is based on justice and morality, any oppression and persecution of and any interference with the rights and privileges of any class of its citizens dare not occur and that in all social and political relationships the possession of intelligence, integrity and moral worth are fully as valid claims to recognition, even if not more so, than descent from the Teutonic, Gallic or any other race.

14. Out of the mixture of races there is naturally evolved a mixed race. But we can speak of a mixed race only in such a case in which the elements that combine are of equal strength or at least approximately so. So long as merely individual families step out of one race and enter another, the descendants of such families are only of mixed blood. But inasmuch as the racial stock from which these families have separated themselves, diminishes among them in decreasing geometrical progression (½, ¼, ⅛, $^{1}/_{16}$, etc.), and that particular stock to which they have allied themselves becomes strengthened in increasing progression (½, ¾, ⅞, $^{15}/_{16}$, etc.), the old racial peculiarities of these families thus absorbed, are ere long entirely eliminated; just as if you were to dissolve a spoonful of salt in a large vessel

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of water and were then to keep on adding fresh water, the traces of the salt would finally entirely disappear.

15. According to the testimony of history, an incalculably large number of Jews have been lost to the Jewish people in the course of the centuries and chiefly in consequence of barbaric persecutions, and have been absorbed by other nations. On the other hand, the influx of non-Jews into Judaism during the last two thousand years has been exceedingly small. Leaving the Chazars out of account, the majority of whom, according to the most recent investigation of Russian scholars, have, it is claimed, become reassimilated partly with Christianity and partly with Islamism, not even one thousand non-Semites have been added to and been absorbed by the Jewish people since the first Christian century, or at least from the time when the Christian Church ascended the imperial throne of Rome up to the year 1800. But what am I saying? One thousand? No, not even 500—perhaps not even 300. Indeed, the Jewish people is ethnically one of the purest in existence.

16. Now if some one were to ask the author of these Theses, but what are you? Are you really a Semite? Do you really believe that you belong to a distinctive Jewish race? my answer would be, I am a Jew, an American and a German. But explain yourself. Well then, listen. By descent, I am a Jew. By political affiliations, I am an American, and I am as patriotic, and as enthusiastic and sincere an American citizen as any one can possibly be. But in my thoughts and sentiments I am a German, for my inner being has been influenced and shaped by Schiller, Goethe, Kant, and other German intellectual giants. I have quaffed copiously from the fountain of German literature, and sat at the feet of German teachers, and with a certain pride I say, I am, in my thinking and feeling, a German. But at present something else engrosses our attention and that is the consideration of the question, to what race do I belong? And here I say, and I say this also with pride, I am a Jew.

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17. In more modern times the blending of the races seems to proceed at a more rapid pace and it cannot possibly be prevented. But ought we endeavor to prevent it? In the face of political and hierarchical powers, certainly not. But quite naturally it is not the Jewish minority that absorbs the Aryan mayority, but it is the majority which absorbs and assimilates the minority. Yet notwithstanding, the Jewish racial feeling is still so strong that there is no doubt that the elarger portion of Jews will maintain their separate identity as Jews in the occidental lands of culture. Amongst uncultured peoples and in countries where our coreligionists still suffer oppression, there surely the Jews will continue unimpaired and undiminished.

18. This much is certain. Just as in the nineteenth century and in countries of culture, the most important question within Judaism was as to whether the banner of reform should be upheld or whether we must adhere rigidly to the old, so in the twentieth century into which we have just entered, the main problem within Judaism will be, shall Judaism continue to exist as a distinct race and as a separate religious community, or shall it combine with other nationalities and other religious fellowship and become amalgamated with them?

It may confidently be asserted that despite laxity and apathy ever on the increase in numerous Jewish families, the major portion of the Jews will maintain their existence and under more favorable conditions, they will even be reinvigorated and rejuvenated.

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Jews and Judaism

By Isaac S. Moses, Ph. D.

The old question whether the Jews are a nation or only a religious brotherhood, or community, has of late been reopened by two eminent Jewish scholars: Claude Montefiore of London and Dr. Bernhard Felsenthal of Chicago. Though both writers belong to what we may call the advanced Reform wing of Judaism, they have arrived at opposite conclusions. Montefiore argues for the expansion of Judaism in the direction of prophetic universalism; Dr. Felsenthal defines Judaism in its religious aspect, to mean exclusively the religion of the Jews. In Nos. 9 and 11 of the present volume of the *Deborah* the aged scholar published a number of statements, all tending to demonstrate the *racial* character of both Jew and Judaism. The race or tribe is the given factor, the primal element. In the course of its historic life the Jewish people have produced certain national, ethical and religious ideas, peculiar to the times and temper of the Jews. Judaism is therefore, so argues the Dr. most emphatically a tribal, or national religion, though it contains elements of universal religion. Everyone born of Jewish parents can therefore claim the name of Jew. The Jew like the artist is born, not made by confession or ceremonial. Nor can he ever undo this natural tie. Once a Jew, always a Jew, baptism, or atheism to the contrary notwithstanding.

Into this community—religious or irreligious—no one can enter, save by the grace of Jewish motherhood. The proselyte, despite many flattering compliments found in Talmudic literature, has never been and can never be the equal of the born Jew, and a whole congregation of converts could not be considered a Jewish congregation, for

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which declaration the radical Dr. Felsenthal adduces Talmudical authority.

If we inquire, What is the purpose, the object, of such a community as the Jewish, the logical answer would be: Historical facts need no purpose. We may, if we please, discover a divine purpose in the destiny of Israel. The chief concern of a race or tribe is to be, to persist. Everything, therefore, which may contribute to the preservation of the Jew as a community, should be encouraged and cultivated. If not satisfied with this explanation, a nobler cause may be pointed out. The Jew possesses certain ethical and social qualities, it is claimed, which make him a necessary ingredient in the composition of humanity. He must continue to be, because he is needed as an agent, an irritant, as a factor or ferment in the process of modern national life.

It would not, by the way, be impertinent to ask: What are those qualities which the Jew possesses, and to which every other child of God is a stranger? Is it not rather presumptuous for the Jew to claim for himself the exclusive possession of virtues, or the possession in a superlative degree of such virtues which are practised by a larger number of human being than is the sum total of all the Jews now living, the wicked and the vicious included?

Dr. Felsenthal does not stand adone in his conception of Judaism as a racial quality. Paradoxical as it may sound —Dr. E. G. Hirsch is not less insistent upon the principle of the ethnic value of Judaism than is the strictest follower of rabbinic law, or the most vehement Zionist. But he draws a different conclusion: Judaism is a divine calling, a moral vocation, given to the Jew as his birthright—it is a mission, historically produced by the fathers, which the sons are in honor bound to carry forward to its fullest realization.

The writer of these lines has previously expressed his views in this company as to his position to this question.

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A brief summary of the points then touched upon will suffice.

1. The Jewish race is *not* the primary element in the process of Judaism; the monotheistic thought has produced a peculiar people and a national Jewish life; it has Israelized and tutored tribes of different races and welded them into a common spiritual mould. The spiritual force has created for itself its physical organs. When the religious idea of Israel was in danger of being obscured by increasing polytheism it twice burst asunder the national fetters.

2. The Jew to-day has a meaning only as the bearer of a distinct religious idea which, for want of a better term, let us designate as *Ethical Monotheism*. Loyalty to this religious mission alone entitles him to the name of Jew. Without it he is simply a remnant, a "survival," as scientists call certain rudimentary organs, of a now extinct nation or tribe. He is a "Hebrew," claiming descent from the nobility of Palestine, and may be grouped, as indeed he is often grouped or classified by ethnologists with the Gypsies, or Indians, whose forefathers were members of a tribe or nation. A Jew in the true sense of the word he is not, though he may call himself, or be called by others, by that name.

3. Expansion of the Jewish religion by missionary efforts, and acceptance of proselytes through conversion, often caused through intermarriage, are in keeping with the spirit of prophetic teaching. Judaism is a mission, an obligation, awaiting the Jew at his birth, but which may be voluntarily accepted by any one created in the image of God.

4. Israel means a spiritual movement, and not the continuance of the identity of a certain class of people claiming distinction on the ground of racial qualities, which are only the accidents of historical conditions, and which must gradually disappear under the influence of new environ-

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ments. The racial Jew will disappear, for such an anachronism there is no room in modern national life. There is no reason, and therefore no justification, for the persistence of a "Hebrew nation," as little as there is for the construction of an "Irish nation" within the boundaries of this American Commonwealth. "American Hebrews" may have a strong fascination for many men of Jewish and non-Jewish origin, especially so during a political campaign, but the phrase is as monstrous a misnomer as would be the appellation: an "American Arab." To be a Jew means, therefore, to be a member of a religious community into which others, not of the household of Israel, may enter; a membership implying definite religious duties, chief among which is the duty of affiliation with congregational life and participation in all efforts which are calculated to further the spiritual interests of Judaism.

Rabbi Benjamine's Experiment; or, from Generation to Generation

By Joseph Leiser

Chapter VIII.

How a Young Man and a Young Woman Forestall Fate

The summer days were waning. The closing session of the Summer School was within calling distance. On the western skies glowed a paler hue foretelling wintry chills and frosts. Nature trims her sails for the varying seasons. Clouds were hurrying across the face of heaven and foggy mists hovered about the gullies and ravines. Birds quit their nests and migrated to fairer climes, while

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all the western skies turned a sickly yellow. Even the tell-tale winds like pilgrims were breaking camp to journey southward, leaving the patient mountains to bury their heads under the mantle of a winter's snow.

Jeffrey did not heed the pining days. He was beginning to live; he knew that he loved Minna, he knew that she loved him. In the flush of his new experience, this love made summer endless and his vacation timeless. Glenburn frequently resounded with his merry song, his untrained tenor evoking sympathetic echoes from the hills and valleys. A quickened vitality pulsed through his veins and he leaped and bounded over the hills with the zest and ease of a deer. The women observed this and marked it in his favor, certain that he was approaching the danger line of affection when he lent such gayety to his conduct.

So far as they were concerned neither Minna nor he sought to disguise their mutual interest. At the table, he reserved all his conversation for her, and although a goodly number of the most gossipy guests were seated about them, they never heeded them. Minna found excuses to leave her piano, although she never neglected her art unless for some plausible reason; and in this poetic interim, they tramped to St. Hubart's Inn, to the lonely grave of the grandest hero of them all, to a grave nestled among the pines and balsams of the Adirondacks, the grave of John Brown.

Many adventures they planned and varying futures they wrenched from destiny, to beguile their rambles; and ere they were aware of it, the closing session of the Summer School arrived and the last lecture of the season was to be delivered.

For his final lecture Prof. Campbell reserved a solemn preachment; with death-bed solemnity he gave his message to humanity. For this event he arrayed himself in his Scottish garb and his faithful followers gathered about him

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with almost tearful eyes to hang upon his utterances. It was always an impressive address, a great soul summarizing its meditations and in pointed manner urged its handful of disciples to carry his words into the world. Their impressiveness affected Jeffrey, who during the session had learned to understand the great spirit of the hills. The women lingered about the professor when he concluded his lecture, but he withdrew from them to bury himself in his little cottage.

As he left the pavilion, he met Jeffrey, who had seated himself on the veranda reading a New York paper.

"Come along with me, Benjamine," Prof. Campbell called. "This is my vacation and all the rules are suspended." Jeffrey followed him willingly. He heard him sigh and lowly hum a Scotch melody. When nearing his cottage he broke silence by saying: "I believe I am nearing the end of my tether. I have lived now a pretty active life, and a life as I have willed. Men and cities have I seen and read much of men and the world. I am ready to hand over my scepter, but I never found any one who would take it."

They had reached his cottage. He motioned Jeffrey to a seat and vanished in the interior. When he returned he had changed his clothes.

"I feel the lime in my bones," he continued, the mournful tone still ringing in his voice, "but it is not that. I have partly failed, partly won my battle. My work remains. My friends will remember me, but my work and my ideas I hope will help men to live a more rational life. I have never favored shams, but that is what mankind wants. The little I have done will help people to live a more beneficial life and that's as much as any of us get out of existence."

It was a sad note, grating on Jeffrey's ear. He did not understand the professor's purpose in inviting him to his cottage; why he saddened himself by his remorseful reflec-

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tion passed Jeff's understanding. He sat in silence, hearkening indifferently to his wail. Prof. Campbell noted it and turned to him sharply. "What have you gotten out of Glenburn?"

He smiled. He dared not confess his choicest find. The smile affected the old professor, who combed his beard with his fingers and winked merrily at him, having vanished his sadness in a trice. "Glenburn has changed me." Jeffrey murmured. "I believe I have been somewhat liberalized. I certainly have a more comprehensive understanding of my religion and my duty. I see untold possibilities in the project."

"Remove it from the personal plane," Prof. Campbell interrupted, "and treat it abstractedly, impersonally. The question is ultimately: is religion to be a national impulse or a universal ethic? Is it a sentiment or a rule of conduct? I take religion to be a searching for a bond of union among men, and since it is almost wholly social, the ethical element must predominate. Having established that, there is no further inquiry. The religion you must practise belongs to the ethical in order to be wholly modern. If you have understood me aright (the misfortune is so few do understand me), there is no question about it. If you are to impress men at all, the message to humanity is a call to conduct, an insistence on conduct. Now there cannot be a Jewish conduct, and a Christian conduct, and a Buddish conduct, in a democracy. To be sure, democracy is the outcome of all these tendencies. I hold we have outgrown them, and what we require is an undenominational ethical conduct, a conduct suitable for the citizens of this republic. That's my religion, and the religion I have preached for the last thirty years."

He came to his own pause. Jeffrey never sought to interrupt him when he was discoursing, a respectful moderation which the old professor greatly appreciated. "I have considered your words, pondered over them more than

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you realize," Jeffrey ventured. "You know my training has been one-sided."

"The most unfortunate thing for any young man," the old scholar remarked vehemently, "the grossest error in all our theological education! A young man is accepted in a seminary but never trained to reason himself into conviction. The faculty with a patent-right logic make him cocksure of his own faith, and then send into the world a fanatic. Now every faith has something good in it. Truth however is found in the mass, and the union of all faiths will give us the more perfect revelation of truth. To be able to see a shortcoming in your religion is a great advance. Glenburn has done something."

"O, yes!" Jeffrey returned gayly. Glenburn is the rarest memory of my life. I can see now that Judaism must eventually declare its message to all men and not exclusively to the Jews."

"Now, that's what you must do," he rejoined emphatically. "That's your message to humanity. Go forth and preach it. That's what the prophets did; that's what a hunchback, sore-eyed cripple of Tarsus did, and what one of your noblest Jews did, early in the world; how much better *you* can do it at this late date! Now you see exactly what I am driving at! We have not the men in our day to do a serious work. All our college training is centered on the one consideration, that a man has no worthier ambition in life than to learn a profession which he uses as a trade, to live comfortably, to do the average things and continue in a sordid, self-satisfied existence. Lord bless the man who can shake his fist at self-contentment. Your Judaism —all religions for that matter—has fallen in a rut, and you are elected to hoist it, if you feel the call. That's the heroic life I have preached. I have done it in my way, and now I am old, someone must do the work or humanity lapses into barbarism. Begin in your way. It must be small. Rise from those within your congregation and then

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come forth in the world. That's how the reformer works, and you have the throngs of earth at your feet. Well, now it's time for dinner."

He arose suddenly, startling Jeffrey from his revery. In his old age the noble-browed professor seemed to be still building his castles and dreaming his dreams, his youth renewed like the eagle. He had pictured to Jeffrey what Jeffrey had himself fancied to be the course of events, when he established himself in his new home and assumed the charge of his first congregation.

"You have been very kind to me, Prof. Campbell. I wish you had been in our faculty. I have learned more from you in these few weeks than I have in years at college. You come to one with a message; books are living words to you and not lumber. A world opens to me, and I rejoice that I am alive."

"Nobly spoken, sir!" he said, patting him on the back and drawing him closely to him. "It's the Jewish heart for loyalty. We have enjoyed your company. Do well whatever you do, and remember your old professor Now, how's the little girl, my little daughter?"

The change was so abrupt that Jeffrey did not know just what to say, but he blushed and foolishly asked what he meant.

"O, you rascal, you have learned women's wiles, have you? Do you suppose Glenburn wears goggles for nothing? No, we see everything. Who were you scampering over the fields with, rampaging over these mountains? I know what's the lark, lad. I have been there myself. Come, take a glass of old Scotch for auld lang syne; for luck to the lassie ye're wooing!"

He darted into the cottage so hurriedly that he startled Jeffrey, especially when his Scotch accent overrode his impeccable English and he sang his greeting in metre. He returned to the porch shortly pouring the whiskey in a half tumbler of water.

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"Minna's the girl for you!" he began. I knew her mother when she was a dashing young girl. They come from Illinois, and Minna!—she's one of my pupils. I have trained her. She's at one with you in all this. Here now is the way to show your heroism. If you love the girl and marry her, the wedge is driven into the prejudice that makes you Jews so supersensitive. Great Lord, Benjamine, you Jews are so inconsistent! You prate about the prophetic universalism and practice the narrowest nationalism in your own lives. Intermarriage is your only salvation, though to be sure every lassie is not a Minna."

"Oh, but it has not come to that, Prof. Campbell," remonstrated the blushing youth. "There are so many considerations."

"A fig for your considerations! A man who loves, considers his love. Deep seated is this circumspection. Every one is on guard. Have we no more heroic men to do and dare? Give me a man like Bobbie Burns. He simply loves, and *that's* the only consideration."

The dinner bell however adjourned their spirited confabulation. With a sigh Prof. Campbell slipped down the path to the pavilion. Jeffrey followed sheepishly, the warm blood of confusion tinged his cheeks and the fear of an unceremonious exposure made him fretful. With all her charms and witcheries, Minna failed to arouse him from the consternation in which the professor had set him. But the meal passed peacefully. The women who encircled him left him unnoticed; being the last dinner they would eat together in the old pavilion, they chatted freely and dreamed, and when the coffee was served, Jeffrey and Minna arose and exused themselves without evoking the slightest attention from the sorrowful guests.

Not till evening, and after the last supper in the pavilion, did Jeffrey find opportunity to relate his conversation with the old professor.

"We are now permitted to love one another," he

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began. "I have this day received the permission of the highest authority in Glenburn."

"You have asked Prof. Campbell?" she exclaimed, looking at him severely.

"I did not ask. He assumed the privilege himself, and outright accused me of courting you; and then my blush betrayed me. You see, I have the faculty of blushing."

She smiled at his naivety, and he quoted some of Campbell's arguments. "By intermarrying, as it is technically known, we liberalize humanity, he told me, and this is how he arranges our fate."

"Heavens, the identical arguments he gave me!" she groaned, "and I thought there ought to be at least two arguments to favor the step. What heroes we are! Mortal man must certainly admire us and hereafter sing hymns to us."

"Which you at once will set to your own music, and we will dance as you fiddle. How kind fate is to us!"

"You can tease so heartlessly. Modern love is so odd."

They had exhausted their banter and remained silent searching for something to say. Slowly the night fell on them and the sad crickets chirped disconsolately.

"So this is the last night," Jeffrey muttered sadly after a long pause.

"There now, it's what I expected. I knew you would say something to remind me of it. I have been fighting all day to harden myself against the ordeal, and now you, you the hero, the man wilt!"

"We belie ourselves. Are we not moderns who open our hearts to all impressions? Shall we stifle our sentiments because it costs a tear? It is the last night. Tomorrow I am elsewhere and so are you, and the long battle with fate and destiny begins, the struggle to win our way to reach the ends for which these years and these glorious days have prepared us. The dream is now a reality. But——"

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"Yes, now but? what is it," she whispered.

"Is not love our hope?"

She clasped his hand and held it firmly, and again a long pause intervened. "It must be so," he began finally. "It must be so. I have my plans and there is the reward for our planning. It is as he suggested, and old Prof. Campbell is the path finder. I begin in my charge and work upward. With those people as the following, I can go forth. And will you follow?"

"What a question! I have followed. It is a woman's nature to follow—it is mine at all odds. I must follow you because you have been so much to me, and during the last weeks you have become so very much a part of my life. It is silly to tell you these things. But I have thought more of you than of myself, something unusual for me. I want you to be just what you said you would. I look to you as a hero, a great leader, a noble fellow. I said that of you the first time I ever heard you talk; and now I know it. The rest will come. I have still my art and a reputation in music to win, and you your name. Can we enter the world better equipped? Tell me?"

"Unless we turn back the years and begin together."

"Then you certainly love me."

"It must be love when I live on your words, your look, your smiles and everything that is yours. I am proud and happy. You are a peerless girl. Everyone praises you. They all love you, and fortunate for me that you have given your love to me. It's the sweetest love I have ever known. We seem to revive the ancient example, the love of Ruth and Boaz, when the Moabitish woman left her gods and fatherland to dwell among strangers."

"America is a blessed land," she sighed. "We are all Americans. Our religion is identical. There's nothing to separate us on that score. We love. The great thing in the world is love, and it was a Jew who discovered that."

"That is sufficient to send men to battle. It is sufficient to send me to work, to rebuild and renew."

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CHAPTER IX

PASSENGERS ONE MEETS ON A TRAIN

IT was well for Jeffrey that a train conventionalizes; he was able to submerge himself in impersonal mannerisms among his fellow-passengers. He was not apt to be talkative, and none among the impassive faces who sat about him cared to hear his tale of fortune. His hopes and ambitions remained nestled in his bosom, and his hopeful attitude helped him pass the hours of his journey. As the train sped him to his first charge in the capitol city of Illinois, he indulged himself in the anticipations of an eventful career. He was a broader, a wiser, man he thought than the youth who in early June was awarded the appointment of rabbi at Springfield. The President of the faculty promised him a larger charge after the first year, and the small congregation would be for him a stepping-stone to wider fields of activity. There had been considerable self-seeking in his appointment. Beneath the devotion for the case, rested in comfortable snugness the selfish ambition to promote his own interests. But Prof. Campbell had eliminated that selfishness. His lectures and conversation opened to him a wider field of usefulness. He was destined for a more beneficent career than expounding the law according to the traditions of his fathers. He intended to preach the universal man, the denationalized Jew, the religion of democracy. It was a bold scheme and its success implied the veneration of Prof. Campbell and the admiration of the world and, crowning it all, the golden glory of Minna's love.

When he arrived home he did not mention her name to his parents, or to his uncle, who never let him pass through the city without a thorough cross-examination. He gave him a very vague, uncertain outline of the lectures and his experiences. He dared not trust his nearest with his confidences, presupposing that they would misunderstand and pervert his better intentions. During his brief visit at home,

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he wandered about the city in a daze, more moody than sociable, inclined to reticence, and whenever social obligations released him, he wrote long letters to Minna, flattering her with platitudes of love and admiration. His parents, and especially his mother, noted the change but attributed it innocently to his responsibilities and the arduous duties of his profession. His parents were very kind and trusted implicitly in him. And so he passed the fag-end of his vacation in day-dreams.

But his career began sooner than he anticipated. To avert the tedium of the journey to Springfield, he sought the solace of a cigar in the smoking compartment. A traveling man, large, broad-chested and exceedingly bald, his blue eyes merrily twinkling in friendly address, was the sole occupant of the smoker. He was amusing himself by transcribing his price list on a pocket-file, and when Jeffrey stepped into the stuffy car, he gathered his papers together, greeted him affably, bit a piece of tobacco from a plug, and covered Jeffrey with profuse smiles.

"Unless I am very much mistaken, young man, I must be addressing the newly elected rabbi of Springfield."

Jeffrey was taken aback, but the traveling man merely smiled at his astonishment, enjoying the effect he produced.

"Excuse my boldness," continued the traveling man, "drummers have few manners; we rarely use them. The conductor told me you were going to Springfield. I know you are a Jew, and I am a reader of faces; traveling men get expert in that, and I put you down as a minister. You have the minister's face. That's something I have studied during my travels,—faces. Every man tells who he is in that way. Putting two and two together I said, you were the rabbi. Am I right?"

Jeffrey smiled at his ingenious explanation, his shrewd examination and his conclusion. "You have 'spotted' me, as they say."

The traveling man laughed heartily. "My name is

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Seligsohn," he added promptly, extending a plump hand. "You are Dr. Benjamine. Oh, people are never lost in this world, my boy," he said as he noted Jeffrey's increasing astonishment. "I make Sprinfield my headquarters and have been hearing considerable about you from the *Yehudim*. They are expecting you."

"Why, you are not a Jew!" Jeffrey said uncertainly.

"I am not very much on religion, Doctor. My father was as good a Yehuda as ever lived, and my mother is to-day the most orthodox Jewess in her town. I have been knocked about too much, and do not show any more signs of the Jewish features. But I am a Jew, however, and proud of it."

"No matter. A man's religion is his own affair."

"That's the note, my boy. You are a liberal. I am glad to hear it."

He evinced the social qualities Jeffrey considered requisite for ordinary conversation, and he relaxed his formality. "I suppose I am not too liberal for Springfield," he ventured to say, attempting to learn from the affable traveling man some of the actual conditions of his charge.

"Springfield is an uncertain quantity. The Yehudim there are a mixed breed. You will find Hertz a hard nut to crack. Some of them are reformers—there are some old-timers, and the rest are girls waiting to be married."

They laughed. "My prospects are not very hopeful."

"Your prospects are these," he said, edging near to him and biting off another piece of tobacco. "You are a young man, take Springfield as your first charge and make the most of it. As it is, you begin life under more favorable circumstances than the most of us. You have smooth sailing from the start, and every other professional man has to wait for clients. Take a physician: he waits years before he gathers patients, and a lawyer wears the seat of his office chair bare before he has sufficient cus-

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tomers to pay for the salt in his soup. You ought to be satisfied with your job."

He smiled at Jeffrey who sobered somewhat under his realistic descriptions. "That's the sensible view of things," he mused. "You are a man of the world and give that wholesome advice expected from men of affairs and actions."

The traveling man acknowledged the flattery and straightened in his seat. "I *have* seen something of the world," he said, smiling. "At fifteen I was in South Africa where I should have remained, did I not cordially dislike the psalm-singing Dutchmen. I hate the hypocrites. Anyhow, I came to America and tramped the country for some years, finally landed out here in the early fifty's, when every man had either the shakes or the rheumatism or debts. I have been rich and poor, in all kinds of business, been sheriff, and helped lynch niggers; I have farmed, sold groceries, superintended a Sunday school, fallen in love and out of love—what I haven't been is not in the dictionary."

He catalogued his past occupations with a conscious pride. Jeffrey smiled at him, his easy address and fluent manner of speech. "In our day one would call that the strenuous life."

"But I have been something of a student," he said proudly, as he detected an interested listener in Jeffrey. "I never neglected to read something every day of the year. I am now reading Draper's *Intellectual Development of Europe*. I have kept up on the sciences with Darwin and those fellows."

His eyes twinkled as he seemed to approach the level of his scholarly listener. He wished to impress Jeffrey with that fact and engaged him in conversation on the latest scientific discoveries, including the investigations of marine life in the deep seas. Finally their conversation drifted to religion, the last recourse of all aimless con-

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versation, and he asked Jeffrey's point of view regarding Judaism, with which he was less familiar.

"I am what might be called a liberal, unless my liberalism is unclassified," Jeffrey answered in reply to his question. "There was a time when I believed in a species of orthodoxy, in a race Judaism. I thought we Jews were the elect people of earth, and wished to preserve our most rigid forms. I have given that up, or rather, I was persuaded out of it."

"That's right," Seligsohn said emphatically. "We Jews have been a little too conceited. I would like to see the day when we need have no distinction between Jew and non-Jew. I have many friends who have no different ideas on religion than I have. We are either all Jews or something else."

"You see the Jew has a wider mission than any," Jeffrey continued in his strain. "He must lift himself from the narrowness of the ages, and bring to all men the doctrines of social salvation which is his peculiar inspiration. When he has firmly convinced men of his sincerity, he ought to pass beyond the walls of the synagogue. It is bold to say it, but Paul and Jesus pointed the way, and they do not differ from Hosea or Isaiah, each contrived a new conception of God and the relation of that idea to man's conduct. All sought to establish a bond of union, a rule of conduct. That's the main thing, and when a reasonable number of men agree on certain plans of action they belong to one another; in other words they are a religious body. So I do not see why we Jews—since many a person not born in our house holds our views of life—still hesitate to bring others within our folds."

"That's it exactly," the traveling man said. "That's the Judaism I want to hear and believe. You have real insight into things when you advance those thoughts. That's liberalism in its last development."

"Too much for Springfield?" Jeffrey ventured quizzically.

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"Springfield is no different from any other place. There are some who agree with you. In fact, the majority of your congregation will follow you. I dare say they will not understand every thing, but the town will be at your feet. I have faith in Springfield. Every city is not the home city of Lincoln, and that's something."

The thought had never occurred to Jeffrey in all its particular impressiveness. Lincoln's home city was an auspicious center to begin his emancipation of Judaism. He suggested the idea to his intelligent traveling companion and related to him the gradual change in his attitude and the influence of Prof. Campbell. "You see now how actual contact with men and the world broadens your religious life. You have something to live for. Your profession does not mean exactly a means of earning your living, it is a mission. That's worth while. I hope you will stick to it."

"It is my intention to try these doctrines among these people, and as I grow stronger in my convictions to come before larger audiences of men."

"It's the faith all of us need," Seligsohn interrupted. "I am very pleased to meet you, Doctor Benjamine. When I heard they had elected another rabbi at Springfield, I imagined he was one of the old sort. They have had some hard specimens in that town; but what can they expect for the price they pay them? You are modern, and that's the hopefulness of the world. We must bring religion up to date. The old forms are useless, though people still cling to them. For every reform there has been a terrific fight. We have not reached the end of the rope by any means. You preach your ideas, and I promise you men will come to hear you, and you will have a following."

They continued in their serious strain till the train reached Springfield, and when they alighted, Seligsohn, who was at his side, led him to a small slight-figured man who was craning his neck to obtain a full view of the passengers. Seligsohn approached him familiarly.

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"Mr. Hertz, I introduce to you your rabbi."

"Ah, and so you came anyhow! I thought you wouldn't come. All our rabbis disappointed us. Whenever they said they would come Tuesday, be sure it was Friday. At the last moment they come. So you are here at least on time. Well, so far so good."

Jeffrey was making a desperate attempt to treat the man civilly. His ungracious assertiveness repelled him, and he wished to withdraw. Seligsohn shrewdly guided them into the street, but Jeffrey had not yet opened his mouth. In contrast to the high tone of his recent conversation, the patronizing, irrelevant drivel of the man whom Jeffrey knew through correspondence, jarred him.

"Where are you going to stay?" Hertz asked when they reached the street, in his unconscious inconsiderateness.

"At a hotel," Jeffrey answered blandly.

"You will make enemies," he snapped curtly, shrugging his shoulders and squinting at Jeffrey. "Take my advice, I am older; if all the rabbis take my advice, they get along well with us." He addressed the last words to Seligsohn who had been removed from them by the commotion of the depot . "All the rabbis board at Lengfeld's, and even our last rabbi, a Reverend Doctor Schlimm, even he boarded at Lengfeld's. He was a funny chap. I liked him, and we got along very well, though the others did not like him, till he made me mad. That's why he left. I had an argument with him. He would not read the Megillah on Purim, and I said if you will not read the Megillah, then I will read it. What do you think! that man gets angry and leaves the temple. 'See here,' said I, 'if you think you want to boss this congregation, you had better leave.'"

"What's this got to do with us, Hertz?" Seligsohn interrupted rudely.

"I was just telling the young man that if he wants to

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get along with us, he had better board with the Lengfelds. They belong to the *Killah* (congregation), and it helps them along. Then it looks better. The Doctor wants to live *kosher*."

"Is all this necessary?" Jeffrey asked abruptly. "I am not under contract to board in any specific place. I intend to go to a hotel."

"I am telling you for your own good, young man," whined the irrepressible Hertz. "I am older, and they will begin to talk, and when they talk—"

"Well, suppose they do begin to talk?" Seligsohn echoed indignantly.

"At least room with some Jewish family. It looks better. I know the people better than you do. Then they will see something of you. The Steins have a room. Then Blooms can spare a room, and they have pretty girls. We have some handsome Jewish girls here, Doctor. Ah, you need not stare, but the girls are waiting for you. What do you think, my wife, the *hutzpah ponim* (huzzy), she said, 'if the Doctor wants to rent a room, we have a room on the ground floor and he can have that.' And my Jennie,—you know *Tutzie,* don't you, Sig?—she's a rascal! She wants the rabbi to room with us. She said she wouldn't go to temple unless the rabbi roomed at our house."

They had reached the hotel and came to a halt.

"We are going to put up at the Palace, Mr. Hertz," Seligsohn said.

Hertz did not attempt to disguise his displeasure. He shrugged his shoulder and squinted and then began to argue, lapsing into inane drivel the moment he lost the thread of his sentence. But Seligsohn spared Jeffrey further disappointment by drawing him into the hotel. He was down-cast and depressed. The animated conversation of the train had lifted him to a high mood of expectancy. The gentleman who called for him at the train and passed

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among his colleagues as the President of the Congregation (he signed his letters with that additional degree) upset his fairest calculation. Was this a specimen of the men whom he could lead to the higher religion of Judaism—the religion of democracy?

"Hertz is only a straw," Seligsohn remarked after they had registered. "He is an old stick. Now take my advice, avoid him. He is an old washwoman, a gossip, a mischief-maker. Whatever trouble happens in this congregation is always traced to him or his wife. I know these people. For the last thirty years I have been among them, so I know pretty well who's white and who's black. Leave Hertz alone."

"Is this a prophecy," asked Jeffrey sardonically.

"It's gospel truth, my boy. There are some people in this world who seem to have nothing more to do in life than make people miserable. Hertz is of that order. You heard how he talks."

"The species is new, indeed."

"Well then, cheer up. Have a cigar," and he whipped a cigar from his pocket, bit a piece of plug for himself, and took Jeffrey by the arm, leading him about the square and introducing him to whomsoever he met.

(*To be continued.*)

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Chwolson in Defense of the Jewish Religion

By M. Ellinger

I

Dr. D. Chwolson, one of the greatest scholars of Russia, the renowed author of the profound work: "Die Ssabier und der Ssabismus," Professor at the University of St. Petersburg, has just published a revised and enlarged edition of his defense of Jews and Judaism against the terrible blood accusation. His work displays an almost astonishing familiarity not only with the Talmud and Midrashim, but with the entire post-biblical literature, which marks him as one of the best Talmudical and Hebrew scholars of the age. His writings have always been the delight of the scholar. He is not one of the dry-as-dust displayers of erudition. He fascinates his readers by holding their interest in the subject under treatment as though they were perusing modern novels.

Prof. Chwolson is a Jew by birth, else he could not have made the career which is his. In this wonderful book he proves clearly and distinctly that the Pharisees were by no means the advocates of sanctimoniousness and ceremonialism, but rather the reformers and advocates of progress at the period of the appearance of Jesus in history; nor did the sages up to those of the Talmud, or their successors, ever speak ill of Jesus, of his followers, or the adherents of Christianity. When they forbade intercourse with the followers of other creeds, they had in mind the *Minim,* or hypocrites, devotees of Judaism, but who were ever ready to engage in mischievous intrigues against their fellow religionists."

To give an adequate idea of the genius displayed in the

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book under consideration, we will let the author speak for himself in these few extracts:

"A thinking people so deeply religious as the Jews could not stand still in its development, especially as it possessed so precious a treasure as was its sacred literature. God became in their conception more and more a purely spiritual being; the customs took a more tender form and the humane ideas became more and more refined. Thus a few expressions, formerly used in connection with God, were deemed too anthropomorphic and in general irreconcilable with later conceptions. Some Mosaic laws, for instance, like that of 'eye for eye, tooth for tooth,' as well as the too frequent application of the death penalty for trifling offenses, were found too cruel and appeared, so to say, out of harmony with the times. Other Mosaic laws again, proved themselves irreconcilable with the changed social condition; for instance, the law regarding the discharge of all debts during the year of Jubilee. Such and like difficulties awaited solution.

"Whilst the Israelitish people dwelt in olden times among Semitic nations, who were more or less related to them in language and modes of thought, under the Babylonian captivity and subsequent to it, foreign Aryan tribes pushed in from east and west whose culture was altogether peculiar and whose religious ideas were strange to the Jews. Because of the receptivity of the Semitic race in general and their readiness of adaptation the flood of new ideas was bound to have a great influence. This influence made itself perceptible quite differently with the individual Semitic tribes. Whilst the country people remained quite untouched by these influences, the city people became more or less subject to them. The Israelitish people, tougher than the other Semites, and at the same time disposed to a high national culture, withstood more obstinately than the other tribe-related nations the new foreign elements, but did not remain altogether inaccessible to that influence.

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"As the conceptions of the people changed under this influence, a conflict between past and present was unavoidable. The spirit of the old scriptures, now better understood, did not seem to be reconcilable with the letter of the law. The high veneration for the sacred heritage of the fathers, towards which the culture of the period stood after all in the relation of cause and effect, demanded the adjustment of this conflict. What happened then? Just what must happen with every nation when the legal enactments of the past are out of tune with the demands of the new period; when the letter, which can not be shaken, hinders the spiritual development. This took place with the Jews. The natural and recognized guardian of the conservative principle, the priesthood arose in opposition to the new conception and interpretation of the old teachings; they would not recognize any conflict and clung anxiously to the letter of the law. This spirit was represented by the Sadducees, the descendants of the old priestly caste, who traced their genealogy back to *Zadok,* in the old pronunciation *Zadduk,* a high priest in the time of Solomon, and the families connected with them. The scholars among the people, who did not belong to the wealthy and the nobility, especially as religious instruction in Israel was not allowed to be compensated for, fought against the prejudices and the obstinacy of the priests and their followers, and were intent on adjusting the conflict; so that the veneration for the old sacred books should not be endangered. These scholars were the *Pharisees* or *Rabbis.* They gained in time many adherents among the people, and at this day the Rabbinical Jews are their followers. In the beginning, these Pharisaic teachers took a different position than later on when they succeeded in defeating their opponents and in taking their place. The older Pharisees had the same veneration for the old sacred literature as their opponents, the Sadducees; but they did not allow the spirit to be dwarfed by the letter. They interpreted verse 126 in Psalm cxix. that 'the law

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need not be carried, if acting thereby according to the will of God'; that is, the single law may be violated, if the preservation of the law is at stake, or something more important than the special law in question.

"Starting from this point of view they effected important reforms. Thus they maintained that the expression 'eye for eye, tooth for tooth' is not to be taken literally; that nothing but the payment of damage money is in question. As the death-penalty is ordained in the Mosaic Code for many violations, they could not abolish these laws *de jure,* but they made so many provisions about the infliction of the death-penalty that it was *de facto* almost abolished. Thus they said that the court which inflicts the death-penalty once in 70 years, must be called a murderous court.

"In the Chaldaic translation of the Pentateuch, which was used for reading in public worship, many words have been added in order to avoid the naïve, childlike anthropomorphism of the Bible.

"The doctrine of the immortality of the soul, of the resurrection of the dead and of the last judgment, indicated only in the Old Testament, became common property, and to a certain extent the main pillars of Pharisaic or Rabbinical Judaism.

"Nay, the idea became general that the love of fellowmen is the essence and kernel of religion, and the verse in Genesis, verse 1, was looked upon as the most important in Holy Scripture, because it tells us that all men descended from one pair and therefore are all brothers.

"That Jesus was a strong opponent of the Sadducees, is plain enough, because they clung severely to the letter of the law, insisting on retaining the severity of the Mosaic code and placing the greatest importance on the purely external practice of the religious ceremonials. They at the same time rejected the doctrine of the immortality of the soul and of the resurrection of the body, and looked upon

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themselves as the chosen of the people and seized the religious as well as the political power.

"What constituted therefore the difference between Jesus and the Pharisees? On account of various expressions in his speeches a great contrast in principle has been assumed, and on the same ground Pharisaism is used as synonymous with hypocrisy and sanctimoniousness.

"We will show, however, that those passages in the first three gospels, in which the Pharisees are spoken of, are incorrectly understood, and that the difference between the Jews and the Pharisees is by no means as great as it is suppoed. The denunciation of Jesus by no means refers to the Pharisees in general, but to the false and hypocritical representatives of Pharisaism. These assertions will be fortified by unmistakable proofs."

(*To be continued.*)

Russia Before the Riots

A Historical Sketch in a Few Chapters.

By Mordecai Spector, adapted by Louis Lipsky.

INTRODUCTION.

The sketch to follow is intended to give a correct picture of Russian Jewish town life in the 70's, preceding the remarkable riots which created the great exodus of 1881-2. The author, Mordecai Spector, whose work has here been translated, adapted and elaborated, was born in the Government of Kiev, Russia, in 1859, and was in the midst of the scenes he describes. He still lives in Russia and is a frequent contributor to Yiddish periodical lierature. His stories are all decidedly objective and realistic. He combines a rare talent for chaste description, with a genuine feeling for pathos. In none of his works does he intrude his personality. His Yiddish is pure and fluent, appealing to the ordinary reader as well as to the

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more intelligent. His themes are generally taken from the life of the common people, their struggles with poverty, their simple moral difficulties; and nothing delights Spector more than to tell of the patient virtue of the Jewish housewife, the unsentimental and harsh unselfishness of the laboring man to the members of his family circle.

In the Yiddish this sketch is entitled: "Drei Pershonen. Erzaehlung vun die 70er un 80er Jahren." It appeared in *Der Hausfreund,* No. 5, of which periodical Spector was editor.

Much of the original sketch has been eliminated, and considerable new matter, entirely in keeping with the purposes of the author, has been introduced. In fact, the original, merely translated, would have been incomprehensible to the non-Yiddish reader, for its understanding would have required a considerable knowledge of Russo-Jewish life. But, feeling that so realistic and interesting a study of life in Russian Jewish towns should be brought before the English-reading Jewish public, this adaptation is offered with the hope that the conditions it depicts may be profitable to Jews living amid another people, better institutions, and finer hopes for the future. Behind the fictitious characters, the reader may imagine parties or cliques who are more or less enthusiastic in imparting their views to their neighbors.

The three persons herein described are married young men living in Brebendefka. Ask the first person you meet on the street, and he will tell you where to find them. They are well-known public characters. It is generally admitted that all communal business somehow rests continuously on their shoulders. A wide circulation is given their sage utterances and there seems to be no limit to the field over which they are called upon to give opinions. It extends to and includes the smallest trifle. It may be added that in their own humble estimation, not only Brebendefka's affairs are within the scope of their jurisdiction, but the whole Jewish world is anxiously waiting to hear from them.

One would naturally expect that three such important persons would live in peace and brotherly love. But far from it! And why? Because one is a "Palestinian," the other an "Assimilator" and the third a "-Neither-here-nor

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there." They are known as such from one end of the town to the other.

"The Palestinian said . . . ."

"The Assimilator told me . . . ."

"The Neither-here-nor-there declared . . . ."

Let me introduce these worthies to you separately.

CHAPTER I.

The Palestinian, His Biography, and a Few Diversions.

Chaikel Fishel was, so to speak, a born soup-ladle, a meddler, always in hot water from babyhood to manhood. Always enthusiastically interested in affairs not his own, warm and responsive and easily provoked into a passion. He could endure no wrong-doing for an instant, no matter how trivial. He found fault with everything under the sun, and even when favorably impressed would soon discover some fault that required his indignant censure. The slightest obstacle to the success of some scheme would cause him to flare up in great anger. But he always had new schemes to replace a defeated one. The result was that he was invariably engaged either in fighting opponents or recovering from a defeat and devising new plans of activity. He would not live quietly for any consideration. A state of peace meant a state of non-existence. In debating some living issue, he somehow felt as if he too were living.

When a man like Chaikel is poor, the world generally calls him "a babbler," "a gossip," "a soup ladle," "a town loafer," "empty-headed good-for-nothing," "a misguided plague," "a social sickness," "a calamity," "a crack-brain," etc. But when such an one as he is rich, the world will say: "A worthy young man," "a man of ability," "a good-for-everything," "an excellent young man," "could be sent to Paris and not get lost," "a good provider," "could talk even to the Czar," "socially unsurpassable," "fit for God's and man's company," "with Chassidim a Chassid, with aristocrats an aristocrat, with Germans a

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German, and with Goyim—why even with them he would not be put to shame either." The girls call such young men heroes and fall in love with them at first sight. But they are never betrothed to these heroic young gentlemen; they invariably marry some phlegmatic soul and our ardent heroes must find other sweethearts with whom to console themselves.

Let it be known, then, that Chaikel Fishel was not poor. He was the only son of a prosperous householder, one who earned a very substantial livelihood. Chaikel was given a very good Jewish education, was instructed by a private teacher and then entered a *claus,* where he acquired a knowledge of those subjects generally imparted to a young boy of his age. That is, he understood the meaning of washing the hands, grace after meals, bed-time prayers, Sabbaths and holidays, etc.

He was a very active individual even while in his cradle. Leaning over him as he lay swathed in baby-clothes, his mother would say of him, "There grows no child, but a thing of fire and movement—always tugging and yelling, giving no one rest. It is unendurable." When he began to attend the cheder and play with other children, she had another complaint: "Did you ever see such a scapegrace, a torment; he plays truant as if it cost nothing to send him to learn. If he plays with other boys, he must come to me with his nose bleeding or a cut finger or his hair torn out by the roots. Always something happening to him! And to add to the mischief, the house is filled with shrieking mothers swearing vengeance on him for fighting with their children. What can I do about it? He cries he's not to blame; he's in the right, the other boy in the wrong. Whip him as much as you please, in a day or so he's forgotten all about it. Such a mischief!"

Her husband would find consolation in the fact that it takes a scapegrace to make a good student. He would say, "Such young rascals are just the ones to become great men. He'll know how to study, I warrant you!"

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Yet when the boys gathered in the synagogue on Simchas Torah and cried "nanny-goat, nanny-goat, ba-ba-ba!" who cried louder than any one? Chaikel. Who had the longest stick in his hand? Chaikel. On Chanuka, when the boys were playing cards in Cheder, who held the stakes? Of course, Chaikel.

At thirteen he took life more seriously and already saw many things that could be improved, but he said nothing. As to his mother's complaints he argued thus:

"Father and mother say that ever since I was born I have been a harum-scarum, a mischief-maker, and have kept them in hot water. But I say, am I to blame if I play truant? Am I to blame if the teacher's assistant is fond of clubbing us boys, and me especially, for nothing? Am I to blame if I am scratched and cut and then bleed? The other fellow, I tell you, gets as good as he gives. Why did he fool with me; why didn't he keep his distance, if he doesn't know how to play? And if the candle melts rapidly in the cheder, am I to blame? They shouldn't put such candles there that one's eyes crawl out of one's head trying to see. And I wouldn't run away either, if it weren't so dark. If I were brought up right, like Jacob (the Assimilator's son) I could just as easily be a well-behaved boy."

And his theory of life was decidedly pessimistic.

Then he began to read books that were prohibited. His parents did not have either the patience or the strength to oppose their only child. They declared, "Of course, our Chaikel belongs to the modern world. In these sinful days, if one knows how to read and write, etc., it is considered no great sin. God must forgive us! And to be frank about it, what can one do with these up-to-date young people when they are set on doing as they please."

The more books and periodicals he read the greater fault he found with his parents for not giving him a good education; for instance, like Jacob, the Assimilator's son,

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who had received a fine education. And in general, there were many conditions of Jewish life to which he objected as loudly as he knew how.

He would exclaim: "What does all this mean? The bright sun has cast its rays over all Europe, the nations of the world are waking up, it is an enlightened century; and yet, see the darkness that envelopes the Jews. Their windows are closed to the sunlight; they are fanatical, misled, and bring up their children in dense ignorance. They do not live like other people! Look at their schools, their synagogues, their miserable degrading pursuits, their *sacher macher,* their liquor business, their frauds; corrupt, faulty, in everything not at all as they should be."

He concluded that it was not surprising that the world refused to grant Jews equal rights.

"But," he would cry everywhere, "if Jews behaved themselves, got rid of their miserable unsightly customs, gave up their shameful pursuits, worked at trades or agriculture, at least did some manual labor; if they did not smother their children in chedarim, sent them to schools, gymnasiums, so trained them as doctors, engineers, artists, scholars, that they would be a credit to their people and their neighbors would see how capable, honest, energetic, and how valuable the Jews are,—why then, then, the Jews would be given equal rights and there would be an end to their struggling and suffering! Oppression of the past dark ages would cease in our present state of civilization."

When he pondered on the condition of affairs Chaikel's blood fairly boiled. Hearing his brethren complain of the deplorable situation—how there was no livelihood to be earned—no opportunity—how the Jews were hemmed in on all sides—he would flare up as if consumed by an internal fire and although it was in the synagogue that this discussion took place, he would almost forget himself, and cry out in an unnatural tone of voice:

"You—you complain of bad times for Jews, eh? If

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the Jew is persecuted and oppressed, who is to blame? You yourselves, let me tell you, your shameful ways of living, your own fanaticism, your own miserable chedarim! You put Judaism to blush. Because of you the anti-Semitic papers calumniate us, point the finger of scorn at us; all because of you! Can't you see the light that illuminates the work with a great hope; can't you see the culture and knowledge, the worthy things of life about you? You of all people linger in the darkness of ignorance, you of all people are blind! Why, we few Jews who have already seen the sun, who have gotten up from our long sleep and have been drinking deep at the priceless fountain of civilization, we are denied our rights only because you are backward. What's to be done? Leave your miserable pursuits, till the soil, our mother earth, educate your children; then you'll see a change! It is already time! The hour of deliverance has struck! The hands of the clock show that it is the nineteenth century; that our windows should be opened; that every nook and cranny of every Jewish home should let in the new light; it is already time!"

As if to enforce his argument with authority, he would disclose a bulky package of Jewish periodicals—he drew them out from his bosom—and holding them in his right hand and with his left drawing his finger across the line he was reading, he would launch forth into a fusillade of words, with such enthusiasm and assurance and pride, as if he were a hero who had just won a great victory over his enemies. He would read aloud with deep satisfaction:

"Read for yourselves what we say of you. . . . . But it is needless to ask that; you misguided people will not take the trouble of even listening to our advice; you do not want to hear what we say. Before we have said one word you call us Epicureans, Germans, *goyim*. . . . You befogged fanatics, your ears are stuffed and your eyes are closed, and you will not understand that it is we who are the real Jews, and that in us whom you call Epicureans

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there burns the spark that tells us that we are the Jews! It is because we love you as brothers that our hearts are torn and we deplore what we see and we rail against your falling deeper and deeper into the mire of fanaticism. That is why we in our periodicals and pamphlets exhort you to educate yourselves, to become artisans if possible, and thus men. We tell you how to live because we love you. Our scolding is like that of a fond parent who chides his well-beloved child in order to show him the way he should go. But you dumb sheep, you don't understand what we mean and believe that we wish you ill. Unhappy blind people, it is time you rubbed your eyes and awoke, it is already time that . . . .

The expected happened. Before Chaikel could conclude his harangue he and his periodicals and his ardent impulsive heart were ejected from the room with a rather unwelcome compliment in the shape of a few scattered sharp blows. His unpremeditated exit was followed by great laughter and a few hearty curses.

But he did not lose courage. Contrariwise, like a hero that he was, he drew strength from his defeat. He felt that he was suffering for Kiddush ha-Shem. So he feared no blows, but wherever he went he fulminated against fanaticism and elaborated glowingly on the enlightenment and culture of the nineteenth century.

And he not only declaimed. He gathered about him a group of kindred souls and organized a Chevra Maskilim. The town called them the Chevra Epicureans, Chevra Dissolutes, etc. Nothing daunted the Chevra Maskilim established a library and at once put itself in touch with the organization "Mephitse Haskolah," which was engaged in spreading culture. It also corresponded with prominent persons in the large cities, with men who had arrived at a true appreciation of the meaning of culture. The "Mephitse Haskolah" sent periodicals and books to its junior society, and the Jewish press often took occasion to men-

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tion Brebendefka and her enterprising group of Maskilim. In other towns also the young people began to attack their fanatics and their closed windows, where no beam of light could pierce, and they would point to Brebendefka as a shining light and at her Maskilim as candles that were brilliant illuminators of their surroundings. So, in their periodicals, these other young people said: "Let our own householders also establish libraries under good management, just as Brebendefka is doing. . . ." And loud was their complaint against their townsmen. As a result of their efforts, a number of places were finally persuaded to follow Brebendefka's example. The sun seemed to be shining with special warmth on Jewish towns, and the air was filled with the expectancy of spring and the doors of Jewish homes were opened wide to imbibe the new influence.

Not long thereafter, a revolution broke out in Brebendefka, which, as a matter of course, spread to the other Jewish towns. Jewish young men could be observed on the streets on the Sabbath day, promenading in short coats, white shirt-fronts, curtailed ear-locks and conversing in Russian. The parents tore the hair from their heads, went about wailing, rent their garments, ran to the Rabbi for advice—but of no avail. Jewish boys and girls left home, stole away from under their parents' roof, and departed for the large cities where were the schools, the gymnasiums, the universities. The young men were determined to become doctors and engineers, and the young women trained nurses. Jewish young men were declared ineligible as husbands of these advanced girls who wanted the privilege of supporting themselves.

Again the parents expostulated and rent their garments and tore the hair from their heads and sought the advice of the Rabbi, but all to no purpose; as well cry to the heavens for succor.

(To be continued.)

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Jewish Characters in Fiction; English Literature

By Harry Levi

In *Harper's Magazine* for September, 1899, Mark Twain had an article "Concerning the Jews." It was an honest, impartial consideration of the Jew and the Jewish Question. In speaking of the Jew as a citizen, he said that the Jew "is charged with an unpatriotic disinclination to stand by the flag as a soldier—like the Christian Quaker." He did not say the charge was true, or that he believed it to be true. He even admitted that if it was true, it was a truth not limited to the Jew. This very mention of the charge however gave it prominence and so hurt the Jew.

Mr. Simon Wolf of Washington at once sent the humorist a copy of his book, "The American Jew, as Patriot, Soldier and Citizen," with the result that when the article "Concerning the Jews" appeared later in the volume "The Man That Corrupted Hadleyburg" a postscript was added, in which the author confessed the mistake he had made, and corrected it. He had not really charged the Jew with cowardice, but through ignorance of the real facts in the case, he had allowed that charge to stand undenied. Now he saw the truth and he was willing to give the truth the publicity he had given the lie. It was his apology. It was the most, the best, he could do.

Now it requires both bravery and honesty to make such a public apology, and writers have not always been brave and honest. That is why, while the Jew has so often been wronged in literature, those who thus wronged him refused to confess their mistake or do anything to repair the wrong done. Marlowe and Shakespeare could not perhaps have removed the evil effects of Barabas and Shy-

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lock by creating other and truer Jewish characters. But they could certainly have lessened these evil effects.

Be it said to the credit of Dickens that when he saw the mistake he had made in his "Fagin," he at once tried to correct it. He was not a man of prejudice. When he wrote "Oliver Twist" he simply did not know the Jew. He had heard much of him and had read something about him, and he believed what he heard and read. He thought Fagin a real Jew, even a representative one. In 1863, as we have seen, he found he had done the Jew a wrong. Verbal apology meant little. So he gave that apology literary expression. He created Riah.

Two years later, Dickens received from the Jewess who in 1863 criticised his Fagin, a copy of Benisch's Hebrew and English Bible, with this inscription: "Presented to Charles Dickens, Esq., in grateful and admiring recognition of his having exercised the noblest quality man can possess, that of atoning for an injury as soon as conscious of having inflicted it." In answer Dickens wrote: "The terms in which you send me that mark of remembrance are more gratifying to me than I can possibly express to you, for they assure me there is nothing but good will felt between me and a people for whom I have a real regard, and to whom I would not willingly have given an offense or done an injustice for any worldly consideration."

It is questionable whether Dickens' apology exerted much influence or achieved any result. It certainly was not responsible for the emancipation of the Jew in England. By the year 1865 when "Our Mutual Friend" was written Jewish emancipation in England was practically complete. Fagin must have done more to retard that consummation than Riah to hurry it, or bring it about. The apology could not right the wrong. An apology never does right a wrong. Sheva did not redeem Shylock. Riah was the best compensation Dickens could offer. But it did not offset the evil influences of Fagin. It could not.

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One bad Jew does Israel harm a score of good Jews cannot undo. And Dickens knew it. "I reflected" he makes Riah say in telling Jenny of his connection with Fledgeby, "I reflected for the first time, that in bending my neck to the yoke I was willing to wear, I bent the necks of the whole Jewish people. For it is not in Christian countries with the Jews as with other peoples. Men say 'This is a bad Greek, but there are good Greeks. This is a bad Turk, but there are good Turks.' Not so with the Jews. Men find the bad among us easily enough—among what peoples are the bad not easily found?—but they take the worst of us as samples of the best: They take the lowest of us as presentations of the highest: and they say, 'All Jews are alike.'" Dickens knew his Fagin had helped to spread and perpetuate anti-Jewish prejudice, but he did not know it until long after "Oliver Twist" had been written. If he had known in 1837 what he learned in 1863, Fagin would most likely never have seen the light of day. But learning the truth only after the wrong had been done, he did the best he could to make reparation. It is the most any brave and honest man can do.

Dickens was a realist. He described merely one side of English life, the lower. But he described it as it was. He was seeking truth, and when he found it, he gave it striking expression, whether that expression could be accounted art or not. He was eminently practical. He was interested in his own day and in his own surroundings. He labored with the present. So far as he was concerned, the future could take care of itself while "the dead past" could "bury its dead."

Disraeli was one of the "Dreamers of the Ghetto." He too knew his day, and he knew men. Had he not, he could never have exerted such tremendous political influence. But with it all, he always dreamed. It was as though he lived two lives, one eminently practical, the other romantic. Zangwill calls him "The Primrose Sphinx."

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Indeed he was and is a mystery. Who can say what he really was or what he really hoped to accomplish? Looking back over his life, it is remarkable how many of his dreams came true. He made them come true. He was an idealist, but a realist as well.

Brandes has written a life of Disraeli based almost wholly on his literary productions. For Disraeli wrote himself into his books. They constitute his autobiography. Their characters dream for him, speak for him, act for him, endure for him. He made no effort to hide himself. To understand Disraeli we must read his novels. But to understand his novels we must also study his life.

"Once a Jew always a Jew." Disraeli was baptized when but a child because his father had deserted Judaism. But Baptism made him no less Jewish. He continued to speak for the Jew, write for the Jew and fight for the Jew. How much good he did the Jewish cause it is hard to tell. "He had always assisted the movement (civil emancipation of the Jew) . . . . unlike some other men who carried on their faces the evidence of their Hebrew extraction, and who yet made themselves conspicuous for their opposition to it."—Mc Carthy. Whatever Disraeli's direct influence on the Jewish Question, his indirect influence must have been tremendous. He lived to see the English Jew enjoying the freedom so long denied him.

Disraeli hoped for Israel's future, but he gloried in its past. He never tired of enumerating its contributions to civilization. His zeal however led him to exaggeration, and it led him as well to mistake. Jewish birth, though it may lead to, is not in itself Jewish worth. Israel is not a pure unmixed race, if it is a race at all. The Jew has given the world much, but he has not given it all its blessings. Judaism is not merely Oriental; it is universal. It is a religion rather of duty than of privilege, of sentiment not sentimentalism. Disraeli could not or would not understand all this. The world did not like him because he was

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a Jew. Well, he would prove to the world that the Jew was its most generous benefactor. "Without the Jew, no civilization" was his cry. Exaggeration and generalization sometimes win the day by taking men by surprise. But often when the reaction sets in, even the truth is denied.

Disraeli was thoroughly oriental in temperament. He loved the East, thought of it, dreamed of it, for there Israel had lived and achieved. He visited Spain whence his own immediate ancestors had been exiled in 1492. He journeyed to Venice, whither they had gone and where they lived when Shakespeare pictured his Shylock. He went to Malta, and was received with open arms and loud acclaim. What a contrast to the position of Barabas! He traveled still eastward. For him, eastward "the course of Empire" took "its way." He reached Palestine and "dreamed dreams and saw visions." He was inspired. Why should not Israel again become the power it once was? Why should not England become a world Empire embracing all the East? He returned to England still dreaming. Alroy is an expression of that dream. So is Tancred. For England the dream was realized. For Israel? "Had Disraeli remained in the Ghetto," says Zangwill, speaking of "The Redemption of Palestine," "he might have applied his unifying intellect to Israel instead of to the British Empire, as sprawling and incoherent in his day, as Israel is in ours." Zangwill too is a dreamer. After all is not every Jew dreamer? or did he dream in days gone by, and now dreams no more?

Who will answer the riddle of the Sphinx? Nominally a Christian. He is Jewish to the core. A Tory in politics, he supports Liberal Movements. Oriental in temperament, he is English through and through. A dreamer, yet with a thorough knowledge of men and a practical grasp of contemporary events. Careless of opposition, indifferent to personal attack, almost feelingless, Sidonic himself, apparently all mind and no heart, he is responsive to every

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suffering cry. "While Disraeli never forgot a friend, he never remembered a personal affront."—Froude. Carlyle always denounced him. Yet he was the only prime-minister who saw the disgrace to England in permitting Carlyle to live unhonored and unrewarded. Leech has caricatured him in "Punch" for twenty years. Yet when Leech died, Disraeli had his pension continued for the wife and child. How shall we explain the paradox? We attempt no explanation. We cannot analyze genius. We cannot read men's souls. Some men's personalities are like inscriptions in an unknown tongue. They can be studied, and read if at all, but by a few, and then only after lengthy, critical examination. Disraeli's character was fashioned of a curious combination of differing elements. But those differing elements produced a powerful individuality, one that knew no fear and no failure. In the vision at Sinai, the angel says to Tancred: "Fear not, faint not, falter not. Obey the impulse of thine own spirit and find a ready instrument in every human being." It was the rule of Disraeli's own life, and obedience to it brought him the success he attained. At the height of that success, three verses from "In Memoriam" were applied to him. The application was ridiculed. At his death those lines were quoted again, for they were true.

"Who breaks his birth's invidious bar
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star;

"Who makes by force his merit known.
And lives to clutch the golden keys,
To mould a mighty state's decrees,
And shape the whisper of the throne;

"And moving up from high to higher,
Becomes on fortune's crowning slope,
The pillar of a people's hope,
The centre of a world's desire."

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Our Book Table

IDYLLS OF THE GASS. By Martha Wolfenstein. Jewish Publication Society of America. Philadelphia: 1901.

After the soured cynicism of a Zangwill, it is a pleasure to turn to the American writers on Ghetto topics, and read there something of geniality and joy, something of hope and reverence. This latest contribution to this literature—already growing to large proportions—is the most delightful embodiment of everything that the morose Zangwill is not. Miss Wolfenstein possesses just that lightness of touch which effectively reveals a gladsome heart that takes pride and pleasure in the delineation of ghetto characters. She can feel with them, can understand and sympathize with them; speaking their heart-language, she can interpret them as few others have been able to do. This delightful series of "Idylls"—they are really one idyll—will be read with pleasure for the mirth and jollity in them, as well as for the pathetic touches of ghetto-life and the instances of true charity, as well as for the enunciation of the noblest conceptions of how "charity" should *not* be done.

REAL-ENCYCLOPÄDIE DES JUDENTHUMS. Abth. III, Supplement VI. Von Dr. J. Hamburger. Strelitz in Mecklenburg: 1901.

The last "Heft" of this colossal undertaking, an "Encyclopædia of Judaism," upon which this veteran scholar has labored single-handed for more than twenty-five years, has just appeared. Conspicuous for its elaborate treatment of all matters connected with Judaism, its ethics, jurisprudence, religious philosophy and ritual, its articles, alphabetically arranged, have long been the main source of enlightenment for all Jewish students seeking information thereupon in the German language. Consisting of three bulky volumes, the first (1,102 pages) is devoted to Biblical topics, but with constant reference to Talmudic and Midrashic expositions; the second (1,331 pages), to the Talmudical articles proper, with the Apocryphal literature and that of Alexandrian Judaism generally, and the Targumim. The third section, in addition to supplementary matter upon the foregoing, adds the subjects of medieval literature down to the dawn of the present epoch, with biographies and exposition of the various systems of philosophy set up from time to time by Jewish thinkers. Folklore and grammar, prominent portions of the ritual such as the

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"Kol Nidre" and the "Alenu," cremation and consecrated cemeteries, liturgical poetry and the Messiah doctrine, the theories of Good and Evil, Allegory and Apologetic literature, etc., etc., all find their appropriate treatment. This truly pioneer work is so widely and so favorably known already, that the kindly and energetic teacher in Israel who has completed it against the most serious disadvantages and trials, must feel in his old age that he has deserved well of the learned world, and contributed no small share to the better understanding of Jews and Judaism in the minds of the world. Orders for missing portions should be addressed to the reverend author himself in Strelitz.

THE current issue of the London "Jewish Quarterly Review" is as interesting as its predecessors, which is saying a great deal. For the general public, Rev. Morris Joseph contributes a thoughtful but practical article on "Religious Life in the Home," as thoroughly applicable to American circumstances as to British; and Claude Montefiore takes up the present discussion as to the "desire" for Immortality. Mr. Lucien Wolf's latest contribution to our knowledge of Jewish circumstances in England in the time of Cromwell is approvingly discussed by L. Abrahams. Scholars will find special interest in articles by Schechter upon Saadyan Geniza fragments; in notes upon a newly acquired Samaritan manuscript of the Pentateuch, with its curious variations from the Massoretic text. Prof. Gottheil contributes some memoranda obtained from the Spanish libraries visited by him last year, touching the grewsome lists of the Inquisition's victims. Prof. Bacher and Dr. Porges likewise add articles of scholarly interest, while the veteran Dr. Kayserling gives parallel information with Prof. Gottheil's article touching the Spanish Inquisition. Strictly technical is the catalogue of the Hebrew manuscripts in the Montefiore library by Dr. H. Hirschfeld.

A STATELY volume is the well-merited tribute offered by Dr. R. Jacob, rabbi in Göttingen, to the memory of the late Dr. Benjamin Rippner, rabbi of the Glogau congregation. In the death of this too early released preacher, German Judaism lost one of its strongest pulpit teachers. Rippner gloried in his sermon; scholar as he was, and master of Midrash particularly —reminding one forcibly of Jellinek in this regard—he felt the holy impulse strong within him to teach his people from the pulpit; and all the genial warmth of his nature, all the wise philosophy of his character, all the devoted pride in the teach-

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ing of his ancestral faith which marked the living man, find materialization in this handsome reprint of some 150 sermons, meditations and prayers. The spirit of a devout rabbi breathes, through the medium of a classical diction, in every page of this bulky volume.

BIBLIOGRAPHICAL

Under this heading will be given the titles of books, magazines and newspaper articles, appearing up to the 15th of last month, that, because of author or subject, may interest Jewish readers.

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Cohen, Solomon Solis, M. D., editor. System of physiologic Therapeutics: a practical exposition of the methods other than drug-giving, useful in the prevention of disease and in the treatment of the sick. Vol. 6, Dietotherapy and food in health, by Nathan S. Lewis, Jr., M. D. Philadelphia: P. Blakiston's Son & Co.

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Articles of Special Interest.

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Berenson, Bernhard—Italian Art Critic. Joseph Lebovich. *Jewish Comment,* Dec. 6th.

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Does the Jew Contaminate? By Stuart Robson. *American Hebrew,* Nov. 29th.

Elijah's Goblet. Israel Zangwill. *Sunday School Times,* Nov. 30th.

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Old-New Land, The. Theodor Herzl in *The Modern View,* Dec. 12th, *et seq.*

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Reasons why the Gentiles Do Not Like the Jews. By Rev. S. D. McConnell, D.D.; with reply by Abraham Abraham. Brooklyn (N. Y.) *Daily Eagle.*

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Here and Abroad

The news here given is intended to be for the four weeks ending the 20th of the preceding month Foreign news ends, of course, a few days earlier.

AUSTRIA-HUNGARY.

Fifty-eight peasants appeared before the Tribunal at Brzeczanay on a charge of having been implicated in anti-Jewish excesses. Forty-seven were found guilty, and condemned to sentences ranging from three weeks to four months' imprisonment.

ENGLAND.

The King, on the recommendation of the Viceroy of India, has awarded the Kaiser-i-Hind Silver Medal "for public service in India" to Mrs. Emanuel, wife of Mr. A. L. Emanuel, of the Indian Civil Service. The Kaiser-i-Hind decoration has been established about two years. It was instituted for acknowledging conspicuous service to the State and the community in the Indian Empire by both men and women. Mrs. Emanuel has the honor of being the first private lady to receive the distinguished token of recognition, and the first lady whose work has brought the medal to the Indian Civil Service. Six or seven other ladies are in receipt of the medal, but they have been engaged either in nursing or missionary work. The Viceroy's recommendation was for the splendid work Mrs. Emanuel did in the time of the famine.

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FRANCE.

A monument to Heine was unveiled in Paris last month, in Montmartre Cemetery. Herr Constantin Noske, member of the Austrian Reichsrath and president of the Vienna Memorial Committee, opened the proceedings. An eloquent address was given by M. Gaston Deschamps, who was followed by Dr. Max Nordau, who spoke in German. The poet's bust rests on a pedestal ornamented with a lyre, beneath which appear the words "Heinrich Heine" and "Frau Heine." A ribbon bears the inscription "Dem Andenken Heine's, das freisinnige Wien."

M. Emanuel Levy has been appointed lecturer at the Faculty of Law in Paris. He was born at Fontainebleu on the 8th January, 1871, was appointed a few years ago at the Faculty of Law in Algiers, but this gave rise to serious trouble at that University; the anti-Semitic students would not allow a Jew to be their teacher. The two brothers, Max and Louis Regis, who had been particularly prominent in the matter, were expelled from the Faculty, and this was the starting point of the political career of the anti-Semitic demagogue. But soon the minister, Rambaud, capitulated to the rebellious students, by transferring M. Levy to another post. The present appointment of M. Levy is, on the other hand, a splendid reparation to him of the injustice to which he had been subjected.

GERMANY.

In March, 1893, there disappeared the three-year-old child of the peasant Jenske, of the village Mienken, in the Arnswald district. The anti-Semitic press took the opportunity to accuse the Jews of ritual murder, which resulted in anti-Jewish demonstrations and excesses. Now a forester named Ranke confesses on his death-bed that he had inadvertently shot the child, mistaking it for game, and that, out of fear of being detected, he had secretly interred it in the forest. He indicated the spot, and the authorities have now opened an inquiry.

On the occasion of the golden wedding of Herr und Frau Solomon Arndt, in Jastrow, the German Emperor sent them, instead of the Golden Jubilee Medal, a Hebrew Illustrated Bible, on the title-page of which he wrote a dedication.

The Committee of the Society for Promoting Agriculture among the Jews of Germany, which has now thirty branches and over 1,000 members, has decided to start operations. The estate Neerhof, near Posen, is being acquired, and will be worked by a limited liability company.

Herr und Frau Albert Wolf, of Berlin, have just celebrated their diamond wedding. Herr Wolf, who is 92 years of age,

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was 51 years ago one of the founders of the Jewish Reform Congregation of Berlin.

The Empress of Germany has conferred the Silver Cross of Merit for Women on Frau Emilie Mosse, of Berlin, and the Red Cross Medal on Sanitätsrath Dr. W. Hamburger, Berlin; Dr. Wolff, Lobau, and Commerzienrath Kirchdorfer, Munich.

RUSSIA.

A Jewish art and music publishing business has been established in order to reproduce artistic Jewish paintings and sculptures at popular prices; to collect and publish Jewish sacred and secular music, and to issue other works of Jewish interest. It is stated that a similar publishing house is also being established in Berlin.

UNITED STATES.

Last summer, a family by the name of Altman lost their lives on the steamer "Bon Voyage." It was burned to the water's edge near the Portage Lake ship canal. The bodies were recovered by the life-saving crew under extraordinary circumstances of bravery. As a reward, therefore, the Jews of Hancock, Mich., presented Captain McCormick and his crew with medals, inscribed "By the Hebrews of Hancock."

The new temple of Congregation Emanu-El, of Beaumont, Texas, was dedicated Dec. 2d. Rabbi H. Barnstein, of Houston, Rev. Henry Cohen, of Galveston, and Rev. Max Heller, of New Orleans, took part in the ceremonies. The Rev. E. Friedlander is the minister of the congregation.

Sir Moses Ezekiel has been elected a member of the Royal Geographical Society of Italy, an honor that is given only for distinguished service in science, art, literature, or discovery.

Mayer Troutman died in Philadelphia Dec. 9th. Born in Bavaria in 1819, he came to Philadelphia in 1837, and was for 40 years a member of the Rodef Shalom Congregation.

The *Jewish Comment*, of Dec. 20th, gives an account of the first Jewish services openly held in Manila. The congregation of nearly 100 members was composed mainly of Roumanian Jews, and there was a large sprinkling of representatives of the army and navy. In the absence of a rabbi, Mr. A. E. Levenshon, a merchant of Cavite, officiated. A sum of money was collected for the relief of Roumanian Jews in Tiberias, of whom it was said there were 300 families in a deplorable state.

Honolulu's first regular Jewish congregation has elected as president, S. Ehrleck; vice-president, Fred Stearn; treasurer, Eli Peck; secretary, J. H. Levy. It has forty members.

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Temple Sinai of New Orleans, a reform congregation, at a meeting held Nov. 24th, restored to its Constitution a clause excluding from membership persons who married out of the faith.

An important conference of laboring men and capitalists was held in New York Dec. 16th, 17th and 18th. It was a meeting of the National Civic Federation, and its outcome was the establishment of a permanent committee of thirty, equally divided between the trades unions, employers of labor, and the general public, whose object is to promote industrial peace; to be helpful in establishing rightful relations between employers and workers, and, by its good offices, to prevent strikes and lockouts. Hon. Oscar S. Straus presided over the convention, and by vote of the body, was to be one of the committee referred to. Among the representatives of employers is the name of Marcus M. Marks, President of the National Association of Clothiers, and among the workingmen's representatives those of Samuel Gompers, of the Federation of Labor, and Henry White, of the Garment Workers' Union. The committee is to be known as the Industrial Department of the National Civic Association.

A cornerstone of the new synagogue, to be built by the Chevra Kadisha and Adas Israel Congregation, was laid Nov. 27th. Mrs. Amelia Cook, 80 years of age, assisted in the ceremonies, together with her son, grandson and great-grandson.

A new congregation, "Staff of Aaron," has been established in Yonkers, N. Y. Though but a few months old, a building has already been secured for a synagogue, and a religious school will be maintained. Mr. Max Cohen is the president, and E. J. Goodhart, secretary.

Jewish Benefactions

The Jewish Theological Seminary at New York City is to be re-organized, and placed on a substantial footing by the endowment of $200,000, given by Messrs. Jacob H. Schiff, Leonard Lewisohn, and the Guggenheim Brothers. Under the arrangement Dr. Schechter, of Cambridge and London Universities, is to be the President of the Faculty, and Dr. Cyrus Adler to be the President of the Board of Trustees. Dr. Schechter will arrive here in April or May.

Mrs. Charles Newman, of New Orleans has sent to the Touro Infirmary and Hebrew Benevolent Association and the Association for the Relief of Jewish Widows and Orphans, $2,000 each, Mr. Charles Newman having insured his life for that amount fourteen years ago. Mrs. Newman has also sent in her husband's memory the following to non-Jewish

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charities: Home for Incurables, Lepers' Home, House of Good Shepherd, Sophie Wright's Free Night School, St. Anna's Asylum; Ear, Eye, Nose and Throat Hospital; Touro-Shakespeare Almshouse; charity organizations, $500 each; Home for Homeless Men, Memorial Home, Waifs' Home, Convalescent Home, Colored Charities, $250 each.

Applications will be received for participation in the third competition for the Jacob H. Lazarus Scholarship for the study of mural painting. The prize is $250 a month for three years, and the examinations will be held at the National Academy of Design, New York, during the week beginning October 6, 1902. The competition takes place every three years.

Candidates must be unmarried male citizens of the United States. Preliminary examinations must be passed, and then a sketch made. The subject for the forthcoming competition will be a figure composition with ornamental accessories for a wall space in a large room of a monumental character. The room will be designed in the style of the Italian renaissance about the beginning of the sixteenth century. Selections will be made by the jury of those who will be eligible for the final competition, the subject of which will be a fuller development of the preliminary sketch. The jury will pass on the final sketches, November 13, 1902.

The winner of the Lazarus Scholarship is obliged to spend the first thirty-four months of the three years in Italy, twenty-two months being spent in Rome. The first winner was George W. Breck, of Washington, in 1896, and the winner in 1899 was A. T. Schwartz, of Louisville.

Mr. Abraham Abraham has donated $10,000 to Temple Israel, Brooklyn, to be used in the completion of a Sabbath school annex to the temple.

A movement was set on foot on November 17th, at the annual meeting of the Hebrew Sheltering Guardian Society, of New York, to raise funds for the erection of a new asylum to accommodate the 908 children in the institution with sufficient synagogue accommodations and play grounds. Leonard Lewisohn offered $25,000 towards it. Subsequent subscriptions bring the total to above $80,000 and include $10,000 from Jacob H. Schiff, F. M. Warburg, S. R. Guggenheim, Adolph Lewisohn and Emanuel Lehman, $5,000 each.

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Some Statistics

Mr. Isidore Newman, Sr., of New Orleans, on the occasion of the wedding of his daughter, Miss Marian D. Newman, to Mr. Edwin A. Neugass, presented to the Touro Infirmary and the Jewish Orphans' Home of New Orleans and the National Hospital for Consumptives at Denver, Col., the sum of one thousand dollars each.

The Prussian census for December 1, 1900, gives the total number of the Jewish population of the several States comprising the Prussian kingdom as 392,322 ,against 399,716 in the year 1895 in a general population of 34,472,509 inhabitants. Of this number 296,920 Jews live in towns. Here are some of the figures:Berlin, 92,206; Frankfort-on-Main, 21,974; Breslau, 19,743; Cologne, 9,745; Charlottenburg, 9,701; Posen, 5,988; Hanover, 4,540; Konigsberg, 3,975; Stettin, 3,128; Shoeneberg, 2,994; Beuthen, 2,594; Danzig, 2,553; Kassel, 2,445; Kattowitz, 2,164; Dusseldorf, 2,131; Wiesbaden, 2,109; Gleinvitz, 2,094; Altona, 2,066.

This year's census gives the population of Algiers as 4,739,331 of French origin; either born in France or in Algiers, 364,257, other French subjects, comprising Arabs and Jews, 4,071,835, and foreigners, 246,107. The French Jews and those naturalized in 1870 by the Cremineux Decree or born of such parents were 57,132. At the first census, in 1856, there were in Algiers 92,750 French, 2,307,349 natives, 68,048 foreigners, and 21,048 Jews.

The census for 1900 gives these statistics of the population of Bavaria according to their religious denominations: Catholics, 4,357,133, Protestants, 1,739,695, Jews, 58,928.

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Independent Order B'ne B'rith

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Editor B'ne B'rith Department, Solomon Sulzberger.

Information of public interest concerning Lodges and the Order generally is always welcome.

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Independent Order B'ne B'rith

THE ORDER IN GERMANY.

At the ninety-second meeting of the German General Committee, held on October 20, in Berlin, the first business transacted was a discussion of the question when the meetings of the Grand Lodge of the District shall take place. In the first place, it was thought that the meetings should be deferred until the Autumn, for the reason that the heat of early summer and other causes prevent that the meeting of the Grand Lodge should be most successful. The fact of expenses must be considered, too; biennial meetings commend themselves from the side of economy, still it was believed that an annual meeting conduces to a greater spirit of fraternity. This last proposition elicited much debate,—many of the brethren believing that biennial meetings would do more in the way of good, if only matters of some importance would be considered at such times. Brother Wisloch thought that the numerous installation-meetings would interfere with the effectiveness of the work of the Grand Lodge itself. But this was not to be presumed, for the Grand Lodge occupies a peculiar position in the Order, fusing the constituent lodges into one well-organized whole. To make these meetings effective—costing each in the neighborhood of 5,000 M.,—the lodge organization must be completely consummated. Upon the final vote, it was resolved that meetings of the Grand Lodge be held each year, at a period thereof to be selected at a future meeting of the General Committee.

At the same meeting of the General Committee, the question whether an institution of some kind should not be established to commemmorate the twentieth anniversary of the founding of the Order in Germany was also considered at some length. In this connection Brother Wisloch argued that a Home for the Aged would not be a feasible project, as it would seriously interfere with the work of propaganda. It would not square with the principle "nothing for ourselves, everything for others, for the community." By following this rule, the German lodges had prospered—material considerations should be subsidiary to the intellectual, ethical and moral progress of the brethren. Besides, to establish another institution like the one founded for pulmonary diseases at Soden would be impracticable. Brother Joachim thought that the highest purposes would be best subserved by establishing on the present occasion a Fund of Subvention for Art, Science

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and Manual Industry. This would be following out the ideal tendencies of the Order, said the speaker. But the question was fiercely assailed from the point of view of a Home for the Aged. Most of the brethren would certainly not accept charity in whatever form presented. A Central Committee would be more effective. Brother Wisloch's contention was that such a Home would not accord with the dignified stand taken by the Order throughout its entire history in Germany. Brother Rosenbaum pointed to the fact that the success of the Order in America was due to the strong institutions which, when established, had served to build up the I. O. B. B. But this statement (especially in its references to the Lodges in America) was contradicted, and the opinion expressed that the matter of a Home should be left in the discretion of the various Lodges for them to deal with it as they think best. Brother Dr. Maretzki beleved that the progress of the Jews along all lines of activity demanded a Fund of Subvention. He expressed himself as being pleased with the discussion his suggestion had elicited. Agricultural colonies were feasible projects, a Toynbee-Hall was a plan worthy the attention of the German brethren. Such had been carried out already most successfully in England, America and Vienna. He was certain that the retrogression of the Order in America was wholly due to materialistic causes.

Alfons Blum, of Mannheim, has written for the November, 1901, number of the Report of the Grand Lodge for Germany an article on Impolitic Lodge-politics. He maintains the position that the brethren must take a deeper interest in communal affairs. By their influence in the affairs of the various congregations, the I. O. B. B. would have opportunities for further development and progress.

"Should the Jews in Germany devote themselves to the development of trades, agriculture, and horticulture?" This question is treated by A. M. Simon, of Hanover, in the October number of the Report of the Grand Lodge for Germany in an interesting article. He says that all persons are agreed that the woeful position of the Jews in Germany is due to the fact that the competition among the small dealers and peddlers is so acute that it is now imperative that the Jews of the middle classes enter in other activities. Jews in Germany are practically excluded from military and official positions; the professions of law and medicine are completely filled. At all times the Jewish sages have favored bodily labor. In Germany, many Jews are already earning their livelihood by manual work. The author scouts the idea that anti-Semi-

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tism will much interfere with Jewish horticulturists and pleads for the support of the institution for Jewish agriculturists at Ahlem by all right-minded co-religionists.

THE ORDER AND ITS NEW WORK.

BRO. LEO. N. LEVI, of New York, president of the executive committee, delivered an eloquent address in the vestry-room of Eutaw Place Temple, Baltimore, December 15th, in the interest of Roumanian-Jewish immigrants.

Bro. Levi was introduced by Mr. Joseph Salabes. He dwelt at length upon the history of the Order, which, he said, was the oldest and largest Jewish organization in history. He spoke of the great work it had accomplished on both sides of the water, but regretted that its career had in Baltimore not been so successful.

In referring to the great exodus of the Jews from Europe to America, Mr. Levi said that during the past sixteen years years over 500,000 Jewish immigrants had arrived in New York alone, the arrivals during several months of 1899 averaging 10,000 a month.

In speaking of Roumanian-Jewish immigration, Mr. Levi reviewed the conditions existing in Roumania and the persecution of the Jews of that country. Despite the fact that the Jewish population of Roumania is 300,000 but 900 have been admitted to citizenship. The Jews, he said, are heavily taxed for the support of the public schools, from which their children are excluded.

Regarding the work of the B'ne B'rith in bringing Roumanian Jews to this country, he said that the Order worked in perfect harmony with the government immigration officials. Within the past eighteen months 3,000 of the persecuted Roumanian Jews had been comfortably located in various parts of the United States.

Mr. Levi referred to New York's ghetto as the most densely-populated spot of its area on the face of the globe and as a "worse hell than was ever invented by the imagination of the most vindictive Jew-hater of Europe."

In conclusion, he made an earnest appeal for aid in the work conducted by him and his associates.

In the evening, Mr. Levi delivered an address at the Madison Avenue Temple under the auspices of the Baltimore Section, Council of Jewish Women. His topic was "Applied Judaism." He said it was feared some time ago that the Jew through a neglect of ceremonials, would cease to be a Jew. This, he said, has been averted by the interest taken in charitable work. This charitable impulse would save the Jews, and

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the only trouble now was that all the charitable efforts were not united. He favored organized charity, and said it is a good thing to let one's gifts be known, as others will then be prompted to emulate such examples.

In concluding, he referred to the condition of the Jews in the tenement-house district in New York city, saying that this condition ought to be improved.

In speaking of this work last month we referred to Bro. Kahn, who is in charge of the Roumanian work, as the "Secretary of the Executive Committee." He is the clerk of Bro. President Levi.

WHAT THE ORDER IS DOING.

WRITING in the *American Israelite,* Rev. Dr. Maurice H. Harris tells some critics a few truths about the Order. We make the following extracts:

Just when this organization seemed to be declining, just when many prophets were about, with indecent haste, to write its epitaph—it took upon itself a new lease of life and became more vigorous than ever.

This was due to the sad Roumanian persecution and the splendid leadership of Mr. Leo N. Levi.

None can longer doubt the efficacy of the B'ne B'rith or question its right to live. It is writing a new chapter in Jewish history.

Nor must we belittle the Continental branches. It is just this international character that gives it its needed scope. It furthers the cause of co-operation and union—helpful in a hundred ways.

What work are the foreign lodges doing? Just read their quarterly reports—the Bericht from Vienna, the activities of the Grand Lodge of Germany as published in their pamphlet from Hamburg and their sheet from Berlin. The nature of its work presents the B'ne B'rith as complementary to the Alliance Israelite, both being mutually auxiliary.

Its greatest service lay, however, in its control of the tide of immigration from Roumania to the United States, which would otherwise have become an inundation. It was the European organization that largely prevented the wholesale emigration of the poor and even controlled the emigration of the persecuted, while the home organization distributed the refugees in various places where they had made preparation for their coming, and thus prevented further congestion in New York city.

Surely, the few hundred dollars clerk hire involved in the foreign connection is worth over and over again its outlay. There are economies that become the worst of extravagances.

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B'NE B'RITH DAY.

B'NE B'RITH DAY comes so soon after the summer holidays that there is scarcely time to arrange a proper programme for its celebration. It is this, no doubt, that accounts for many of the lodges postponing the anniversary to a later date. In the 7th District, December 8th was set aside for celebration, but the date was not an arbitrary one.

Our New Orleans brethren observed it on Tuesday evening, December 17th, and held the banner celebration of the year. The Athaenæum was the scene of the festivity and it was the social event of the season. The musical portion of the evening was a fine one, thanks to the courtesy of the directors of the French opera. Bro. Joseph Hirsch, of Vicksburg, Miss., gave the oration, after a glowing introduction by Past President Archibald A. Marx. Bro. Hirsch spoke of the effect of intellectual culture upon the Jewish race. He said it was time to be up and doing,—the Jew above all others must come to a strenuous life. "He must do much more than he is now doing. We have had a century and a quarter of national existence, because a Jew is a part of the American nation. No Jew had risen in this land upon national thought and national conscience. No Jew had reached the borders of inspiration to stir the American heart, no Jew poet, no Jew orator, none had graced the bench of the highest tribunal in the world. The Maccabean Jew had made his story sparkle with his brilliant work. I am here to speak a word for the Order, because it furnishes an institution for the regeneration of fallen humanity. Some may think it is too democratic. The masses furnish the strings of humanity." The speaker then told of some of the great workers of the Order.

He then spoke of a man ascending the mount of life. Virtue, like flowers, lined the pathway, but soon he found guileful ambition. Finally he stood upon the pinnacle of his desires, gazing upon a wilderness of lost opportunities. Man then descended to the depths, the birds no longer sang, the brooks were dry and there was but one shelter—death.

He exhorted his hearers not to be too great. The Order of B'ne B'rith stood for morality. Those of the Jews who do not belong to it must join it. They lived now in a new century. They could not be content with the nineteenth century. He urged them to grapple with the immigrant question, appealing to them to convert the immigrant into an American citizen, a man of substance, a man of refinement. When the Order had enrolled 100,000 members, all faithful Israelites, then would his scheme prove correct; in conclusion he said: "The order of B'ne B'rith does not stand for the material nor for the agnostic, but for the ideal, the philanthropic."

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The Committee of Arrangements consisted of Archibald A. Marx, Chairman; Simon Cohn, Bertrand Cahn, Edward S. Levy, H. Weil, and M. J. Wolf. To Mr. Leonard Krower, Chairman of the Reception Committee, is due a large part of the credit for the successful issue of the meeting. His associates were Sim. Weis, Marx Isaacs, N. I. Schwartz, Simon Pfeifer, Julius L. Beer, Sol. Stern, Edward Goetz, Ferd. Goldsmith, A. Aschaffenburg, Jos. Magner, E. I. Kursheedt, Wm. Adler, I. H. Bloch, Gus Lehmann, Jr., Chas. Godchaux, Sal. Marx, Gabe Kahn, Joseph Levy, Jac. Trautman, Nat. Strauss.

Bro. Fred C. Marx was Chairman of the Floor Committee.

Alpha Lodge No. 219 celebrated the anniversary of the Order on the 15th ult. at the Progress Club. A musical programme, an address on the Teachings of the B'ne B'rith, by Rev. J. Wagenheim, an address on B'ne B'rith and its Fraternal Affections, by L. B. Hirschman, and musical and other selections were rendered. President Lazarus Jacoby presided over the entertainmnt, and at its conclusion a collation was served in the banquet hall.

Eureka Lodge No. 198, of Waco, Texas, observed December 8th as B'ne B'rith Day, with a large gathering at the Progress Club to enjoy the excellent programme that had been laid out. Bro. J. S. Goldstein presided. Musical selections were given by Mrs. C. L. Sanger, Mrs. Emma Beer. Bro. A. Suhla spoke of The Order: Its Past. Bro. Sanger spoke of The Order: Its Present; he referred to the Roumanian question and spoke feelingly of the condition of the New York Ghetto and of their duty in the premises. Bro. Sol Hershberg spoke of The Order: Its Future.

Edar Lodge No. 211, of San Antonio, Texas, observed Anniversary Day on December 8th. The programme included an address by Rabbi Henry Cohen, of Galveston.

B'ne B'rith Day was observed in Memphis, Tenn., on December 8th, Bro. Hartwig Peres having charge of the programme. An address on the Aims and Objects of the Order as Understood by District No. 7, was delivered by Seymour L. Lee, while Mr. Israel Peres spoke of the beauty of the Jewish faith and the hope to inspire the B'ne B'rith in the endeavor to improve the status of the future and the charity which it exemplifies.

CONSOLIDATION.

The agitation among the brethren of the Portland lodges towards a consolidation of some of the lodges has finally been given up. In St. Louis, Achim Lodge and Julius Furst Lodge have been consolidated, the name of the former being adopted.

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Hiddekel Lodge has consolidated with Memphis Lodge, and the new lodge celebrated its amalgamation and the anniversary of the Order on B'ne B'rith Day.

NEW LODGES.

Bro. W. W. Waldstein, of Dallas, Texas, has succeeded in gathering a membership of 22 for the formation of a lodge in Orange, Texas. It was given the name of Aaron Miller Lodge, in honor of the deceased father of two prominent citizens of the place. The following officers were elected: Harry Crager, President; Dave Mossiker, Vice-President; M. B. Aronson, Treasurer; Samuel I. Marks, Recording and Financial Secretary; Goodman Aronson, Inner Guard; Abe L. Miller, Outer Guard. Julius Miller was appointed Monitor.

The lodge was inaugurated under very auspicious circumstances, and bids fair to become one of the leading lodges in the State of Texas.

We referred last month to the application for a charter for the new lodge at Colorado Springs. The lodge was duly installed by Bro. Alfred Muller, President of the Second District, who together with Rabbi Friedman, Bros. Meyer Freedman, Milton Anfenger, Carl Moritz, Dave Kahn, Wm. Wolf, Will Hahn, Louis Cohen, and Jake Olcovich, went from Denver, being met by Bros. Julius Gottberg, A. Beer, A. Newman, and Morris Cohen, of the new Cripple Creek lodge.

Colorado Springs Lodge No. 523 was formally made a part of the Order after introductory remarks by Bro. Muller. The initiation services were conducted by Bros. Anfenger, Gottberg, and Alkowitz. Bro. Rabbi Freedman gave the concluding address on the Duty of the Jew in the B'ne B'rith. Thirty-eight members were initiated, and the following officers were elected for the first term: M. S. Rafield, President; L. J. Pelta, Vice-President; I. Oppenheimer, Secretary; N. Leipheimer, Treasurer; D. Finklestein, Monitor; Max Buchmann, Warden; Charles Jacobs, Guardian; S. E. Cohen, M. Gump, and Charles Pelta, Trustees.

During the evening the new lodge entertained the officers of the Grand Lodge and the visitors. President Rafield expressed the feelings of the brethren in a choice address, which was responded to by Bro. Muller, and followed by Bros. Freedman and Anfenger and Mrs. Muller, who spoke for the Women of Israel. Bros. Gottberg told, with pride, of the excellent work the Order had accomplished in Cripple Creek since the installation of the new lodge.

The week following, November 21st, Pueblo Lodge was installed by the officers of the Grand Lodge, and it was a red-letter day in the history of the Jews of that section.

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The following new lodges have been instituted recently: Palestine Lodge No. 526, at Palestine, Texas; Mineola Lodge No. 522, at Mineola, Texas, both in District No. 7, and Gas Belt Lodge No. 527, in Muncie, Ind., in District No. 2.

Gas Belt Lodge No. 527 was installed last month at Muncie, Ind. The installing officers were Joseph May, Chairman of the Propaganda Committee; Lewis Newburger, First Vice-President; Sol. S. Kiser, Past President; D. S. Victor, member of the General Committee, and Frank Leon, one of the oldest members of the Order in the District. Following these exercises, the lodge organized by electing its officers, who are as follows: President, A. C. Silverburg; Vice-President, Alex. Shonfield; Secretary, Charles Oppenheimer; Treasurer, Moses Cohen; Monitor, A. R. Wolff; Warden, Samuel Schwartz; Guardian, Gus. Munzenheimer; Representative to D. G. L., L. Herrmann.

A banquet tendered to the members of the Grand Lodge was given at the club, and was served by the wives of the members of the lodge. It was a most enjoyable affair. President A. C. Silverburg acted as toastmaster. Addresses were made by Joseph May, Lewis Newburger, Sol. S. Kiser, D. S. Victor, L. Herrmann, N. E. Silverburg, and many other members of the lodge. The ladies were not forgotten. A toast proposed by Bro. Joseph May brought out many responses from them, and Mr. Lewis Newburger followed with a response on their behalf. President Alfred Muller wired his congratulations to the lodge.

HEALTH INSURANCE.

At the Charities Conference held in New York City the subject of tuberculosis received considerable attention. Dr. Lee K. Frankel, Manager of the United Hebrew Charities, spoke upon the subject from the special knowledge that is his by reason of his position. Bro. Ignatius Rice also spoke upon the matter, with especial reference to its relation to health insurance. We give herewith a part of his remarks:

"What can be accomplished by the masses, with a small individual taxation, is shown by the B'ne B'rith Order, which, by collecting from each individual member twenty-five cents annually, is enabled to contribute five thousand dollars annually to the National Jewish Hospital for Consumptives in Denver, an institution which is for the indigent only, as no money can be accepted from patients, and neither race or color bars a worthy applicant. It is an interesting fact, to the people of this State, that one-third of its patients so far have come from New York and Brooklyn.

"The immense charitable work performed by the Cath-

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olic Church from penny contributions is another instance of what can be done by the masses.

"It would seem to me that similar results to those achieved abroad might be accomplished by a Health Insurance Company, organized on the co-operation plan. The participants to consist only of employees and trades unions. Premiums to be so graded that every employee could pay a small amount, in proportion to his earnings, and the benefits to include sanitarial treatment for the insured and support for his family till his restoration to health.

"According to the figures obtained from foreign experiences, submitted to you this evening by Dr. Frankel, and modified according to American wage and living conditions, a workingman earning up to $7 per week would pay fourteen cents weekly, receive an invalidity pension of $5 and an old-age pension also of $5 per month.

"The workingman earning from $16 to $21 per week, would pay thirty cents weekly, receive an invalidity pension of $7.50 per month and an old-age pension of $12.50.

"I have for some time been considering the advisability of starting a company to cover this field of insurance in the interests of the workingmen, and it has seemed to me more expedient that the co-operation of a few enterprising and philanthropic employers on a large scale would organize a suitable company, under State supervision, and I feel convinced that if the matter were thus taken up and presented in a manner to appeal to the public at large, that it would meet with acclamation and the support that such a plan undoubtedly merits.

"If a health insurance company on the co-operative plan, under State supervision, were formed, perhaps every employer of labor could be induced to contribute a trifling amount (say, of one cent per week, or fifty cents per annum, for each person employed) towards such a fund. An amount sufficient to build and maintain sanitariums, etc., could be realized, and the employer would scarcely feel it, while the sum realized would be an agreeable surprise. I trust it may be worthy of consideration.

"In Germany, every servant, apprentice and clerk is taxed in this manner for the support of the hospitals, and is under no expense, should he require admission to such institution.

"Our present level of education, our mode of living, our rise to an equal footing with European nations, and our inclination to control the commerce of the world, all should inspire us also to outdo others in charity and charitable deeds as well, and by united efforts we may accomplish that in which individuals have failed."

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NOTES.

Little Rock Lodge No. 158 has shown considerable enterprise in the publication of a little monthly called the *B'nai Brith Journal,* which is devoted to the interests of the lodge and the Order. One purpose of the publication is to acquaint those members of the Order who do not attend the lodge with what is going on, in the hope that they may be stimulated to a better interest. The little paper is full of interesting matter. A suggestion that it makes to the Grand Lodge of the District is that the meetings of the Grand Lodge should not be called for Sunday mornings, as that involves, necessarily, the violation of the Sabbath on the part of many of the delegates, and suggests that the session be called later in the week, and conclude with services on Friday evening. We learn, from our little contemporary, that Houston Lodge No. 434 has thrown out the following suggestion:

"*Resolved,*—That steps be at once taken by the officers of Houston Lodge No. 434, I. O. B. B., to organize branches of this lodge in the communities of Southeast Texas having a Jewish population, but not of sufficient strength to maintain a separate lodge. That the dues of members in such communities shall be received by a local collector and disbursed as follows: All Asylum and Grand Lodge dues shall be forwarded to the Financial Secretary of Houston Lodge for transmission to the District Grand Secretary, and the balance shall be retained in each community, to be disposed of in the discretion of the local members."

The officers of Covenant Endowment Fund, of District No. 2, have forwarded to the members of the District a copy of their annual report, with a strong circular letter appealing to the members to familiarize themselves with the condition of the fund. Bro. Jacob Furth, the Chairman of the Committee, writes to the members that it would be more cheerful and pleasant to show the world how a Jewish Fraternal Endowment Association could live honorably and be prosperous, rather than be obliged to show how successfully they could wind up without having to give an endowment to their members and beneficiaries. He pleads for their full support, and hopes that the management merits, as it certainly does, their esteem and confidence.

The *Modern View*, the new handsomely illustrated paper of St. Louis, Mo., gives, in its issue of November 28th, a sketch of the life of Isidor Bush, together with an exceedingly faithful portrait. In a later number it prints a very interesting article on the Cleveland Orphan Asylum, from the pen of Bro. Jacob Furth, illustrated with pictures of Bro. Furth and

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Bro. William Stix, the President of the Asylum. In the rapid review that Bro. Furth gives of the rise and progress of the institution, he pays a proper tribute to the living, such as Dr. Wolfenstein, the Superintendent; Bro. Abraham Wiener, of Cleveland, and Henry Greenebaum, of Chicago, these two having been of the first Board of Trustees; and to Bro. Martin A. Marks, who gives so much of his time to the administration and finances of the institution.

Asaph Lodge No. 286, of Meridian, Miss., seems to have been influenced by the activity that is raging in the Seventh District, for, after a lapse of two years, it has finally held a meeting and elected officers. Bro. Jacques Loeb, the President of the District, with some of his associates, paid a visit to the lodge, which resulted in instilling a new life into the members.

Birmingham Lodge No. 368, of Birmingham, Ala., has been giving a series of literary entertainments. At the first one, held on November 19th, besides an excellent musical programme, there was an address on "Affairs Municipal" by Judge A. Latada.

Eben Ezra Lodge, of St. Louis, Mo., admitted twelve new members at its first meeting in December.

Ararat Lodge, of Hartford, Conn., celebrated its fiftieth anniversary on New Year's day. The President and Honorary Secretary of the Executive Committee, also officers of D. G. R., No. 1, were invited and were expected to be present. In our next issue we will give a detailed report of the affair.

Jewish Chautauqua Department . . .

HENRY BERKOWITZ, D. D., Chancellor. MARK BLUMENTHAL, M. D., President.
ISAAC KASSL R, Secretary and Director. LOUIS WOLF, Treasurer.
MRS. MINNIE D. LOUIS. National Field Secretary.
MAURICE H. HARRIS, PH. D. Editor.

NEW YORK.

The Jewish Women's Council Circle that meets in Temple Israel, under leadership of Dr. Harris, is taking up three courses concurrently.

(1) Jewish History and Literature. (Chautauqua fourth syllabus).

(2) Isaiah.

(3) Bible as literature.

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There are fifty members in the class

The first Jewish History and Literature Syllabus is used by the highest class in Temple Israel Sunday School.

PHILADELPHIA.

In Rodef Sholem congregation a circle is pursuing a preparatory course in Jewish History and Literature under Mr. I. Hassler.

A second circle is taking up "The Jew in English Fiction" under Miss Corinne B. Arnold.

Two classes have been formed in Hebrew under Mr. Gerson B. Levi on a proposed Chautauqua plan.

Each of these circles contains about fifteen members and meets on alternate Sundays.

Dr. Berkowitz's Bible Class is much larger and meets weekly.

ST. LOUIS, MO.

Dr. Harrison having led a Bible Class with signal success for some years, is just organizing a Jewish History and Literary Circle.

GOLDSBOROUGH, N. C.

The Circle in this city has now been in existence four years. It completed the Bible course proper, and was at a loss at first, what course next to pursue. The next step chronolocally and naturally would be the "Jewish History and Literature" course, of which there are now five syllabi.

As a supplementary course we would recommend the course opened this season in THE MENORAH on "The Jew in Fiction."

UTICA, N. Y.

The Graetz Circle is continuing this year the good work begun last in Bible study. It began its season as early as September 1st with an open meeting. It is making Montefiore's "Bible for Home Reading" its text book. Its membership is steadily growing.

SAVANNAH, GA.

This Circle, under "Council of Jewish Women" auspices, has already reached the third syllabus. This means that the members have studied two volumes of Graetz's History and the beginning of the third, together with the vast amount of collateral reading assigned in the course.

HOT SPRINGS, ARK.

The communication that reaches us from this place also comes from a "Council" Circle and forces upon our attention the question "What would the Council do without the Chau-

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tauqua?" The council awakens the religious impulse to study the Bible and Jewish History. But without these mapped-out courses they found themselves in a sea of dilemma.

In places where there are no guides the Chautauqua is a boon indeed.

GOSHEN, IND.

Here we have the preliminary stage—the search for information. But on the other hand—far rarer occurrence—the Hebrew courses have been taken up by the ladies with enthusiasm. This is perhaps because the modern, the "natural method," is at last being introduced into the teaching of Hebrew.

BOSTON, MASS.

The Council Circle has finished the first syllabus in Professor Gottheil's course on "Jewish History and Literature" and commenced the second syllabus this year. Mrs. Hecht has become a staunch convert to the Chautauqua cause since her visit to its Summer Assembly in Atlantic City, and has diffused her awakened interest in the whole Boston Council.

ROCHESTER, N. Y.

Under the able leadership of Dr. Max Landsberg, the Rochester class takes up the second syllabus in Jewish literature this season.

SARATOGA SPRINGS, N. Y.

We go to Saratoga for many things, from mineral waters to political conventions. Saratoga as a centre for Bible studies begins a new record. A post-biblical course has been begun this year.

WHEELING, W. VA.

Good news comes—and not unexpected—from the workshop of the author of the "Jew in Fiction" course. The letter that comes to us from Wheeling, W. Va., is surmounted with the legend "The Hustler." This has nothing to do with the Chautauqua.

RICHMOND, VA.

The query that comes from the queen city of the South is indeed a crusher. "What shall we study after Graetz???" What can we answer, but "Après moi le deluge." Surely the Messiah will then be overdue.

CHARLESTON, W. VA.

Here the report comes of a second year of Bible study.

OTHER PLACES.

Milwaukee, Wis., is about to form a circle and "wants to know."

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Colorado Springs is organizing a Jewish History Club.

Knoxville, Tenn., seeks further light.

We cannot close this encouraging record without a word about another communication that reaches us though not through the Chautauqua mail. Pittsburg, Pa., has a Bible Circle of 225! Rabbi Leonard Levy teaches religion by wholesale.

The Fiction Jew in English Literature

(*See article by* RABBI HARRY LEVI *in foregoing pages.*)

LESSON VII.

I. REQUIRED READINGS.

OUR MUTUAL FRIEND. Charles Dickens (1812-1870).

DICKENS. Encyclopedia Britannica.

II. SUGGESTIONS.

1. "Oliver Twist" was written in 1837, "Our Mutual Friend" in 1865, and "Tancred" by Disraeli, which we consider in Lesson VIII., in 1847. Chronologically therefore "Tancred" precedes "Our Mutual Friend," but we give the latter first treatment, because Riah was meant to be an apology for Fagin.

2. Fagin and Riah, both pictured as Jews, yet with nothing in common; the one, an embodiment of all that is vicious; the other, a paragon of all that is virtuous.

3. Riah's one fault, he cowers and cringes to Fledgeby. When the Jew knew no rights, he seldom dared speak out, or defy his oppressors. He suffered patiently. But in England, by the year 1866, the Jew was relieved of every vestige of discrimination, and enjoyed every privilege. Still it takes time to outgrow habit.

4. "Who but you and I ever heard of a poor Jew?" asks Fledgeby. "The Jews," is Riah's answer. The world believes every Jew to be rich: the Jew knows most Jews to be poor.

5. Riah, good as he is, is still concerned with money-lending. Dickens had come to see much of the truth about the Jew, but he still felt the Jew had almost a monopoly in his business.

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6. In general, "Our Mutual Frined" is critised as being one of Dickens' poorest efforts. It was written but five years before his death, and during a severe illness. "Had this iconoclastic but ignorant zeal . . . which . . . was apparent in his last completed novel, been united with less original genius, the result must have been infinitely tedious, and could not have been in any way profitable."—Saintsbury. McCarthy is no less severe in his criticism. "Dickens had as little knowledge of any kind save that which is derived from observation, as any respectable Englishman could well have."

7. The Revolutions of February and March, 1848, brought the Jews many blessings. They really emancipated the Jews. In 1865 our own Civil War came to an end, and the negro slave became free. By that time the Jew could help bestow freedom.

8. When Riah hears of Fledgeby's injuries, he wishes to visit and tend him at once. How unlike Shylock and Barabas!

9. Dickens wrote his every volume with a purpose. The purpose of "Our Mutual Friend" he explains in his postscript, which takes the place of a preface. He wished to correct the abuses of the English Poor Law.

III. TESTS AND REVIEWS.

1. What led Dickens to create the character of Riah?
2. Compare Fagin and Riah.
3. Does Fagin apologize for Riah?
4. Can an apology remove the evil effects of a wrong done??
5. What has Dickens done for the Jews?
6. What progress did the Jewish Cause make from 1837, when "Oliver Twist" was written, to 1865, when "Our Mutual Friend" appeared??
7. Mrs. Milvey, learning that Lizzie is staying at Riah's, fears he will try to convert her to his religion. Lizzie answers, "They never talk of theirs to us, and they never talk of ours to us." Is Judaism a missionary religion?
8. Chap. XIII. is introduced by these words: "Give a dog a bad name, and hang him." The reference is to Fledgeby's denunciation of Riah. Have these words larger significance?
9. Why is "Our Mutual Friend" not generally considered as strong a book as "Oliver Twist"? Have the Jewish characters anything to do with that judgment? Setting aside critical estimates, what do you think of "Our Mutual Friend"?
10. "Riah is a mere stage saint."—Ward. Do you agree with the criticism?
11. Compare Riah and Sheva.

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IV. RECOMMENDED READINGS.

The Readings in Lesson VI. may here be referred to.

Riah an apology for Fagin.

Forster, Life of Dickens, III. 372 p.

Ward, Life of Dickens, 173 p.

Green, The Jew in Fiction, *American Israelite*, January 6, 1898.

The Beginning and Development of Our Mutual Friend.

Forster, III. 371-379 p.

The London of Our Mutual Friend.

Rimmer, About England With Dickens, 246-265 p.

A Critical Estimate of Our Mutual Friend.

Ward, 169-175 p.

The Jew After 1848.

Graetz, V. 697-704 p.

V. READINGS IN CLASS.

The Legend of Rabbi B. Levi. Longfellow.

The Conquest of Aaron Pittrick, in Daughters of Shem and Other Stories. Samuel Gordon.

LESSON VIII.

I. REQUIRED READINGS.

"Tancred." Benjamin Disraeli, (1804-1881).

"Lord Beaconsfield." George Brandes, (267-290, 258-382).

II. SUGGESTIONS.

1. Remember that an understanding of the life of Disraeli is necessary to an understanding of his books. His literary productions constitute his autobiography.

2. When Isaac D'Israeli withdrew from the Jewish fold, Benjamin was but thirteen years of age, old enough, if report speaks truly, to give Samuel Rogers permission to have him baptized, but certainly too young to appreciate the step.

3. Though thereafter nominally a Christian, Disraeli was never virtually so. To the world, of course, he was still a Jew, despite his baptism. (Is that not always the case?) The attitude of the world threw him back upon himself. The world did not like the Jew. The world did not like him because he was a Jew. He would make the world see Israel was history's truest and noblest aristocracy.

4. Disraeli's defence of the Jew is to be found in Alroy, the story of a Jewish dreamer; in Coningsby, a political novel; in Tancred, and in The Life of George Bentinck. In his preface to Comingsbys, Disraeli says, "The author thought the time had arrived when some attempt should be made to do

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justice to the race which had founded Christianity." The same purpose runs through Tancred, which appeared thirteen years after Coningsbys.

5. Though defending Judaism and the Jew, Disraeli always professed an orthodox Christianity; but to him that Christianity was but liberal Judaism. "Jesus was a great man, but he was a Jew." "The Christianity I draw from your books is not the Christianity you practice." "Christianity is Judaism for the multitude." The same strain runs through all his religious and theological discussions.

6. To Disraeli the Jew is great because he belongs to a great race, the Semite race. "The Hebrew is an unmixed race." "An unmixed race of a first-rate organization are the aristocracy of nature." "You cannot destroy a pure race of Caucasian organization." "All is race. There is no other truth." But there is other truth.

7. Misled by his philosophy of Jewish racialism, Disraeli, in his effort to have justice done the Jew, claims as Jews many great men who have been anything but Jews. Is not the disease often a chronic one to-day?

8. Yet in showing the Jewish character and origin of much that is termed Christian, and in arguing the Jewish character of Christ himself, the author of Tancred is at one with the best liberal thought of to-day, Christian and Jewish.

9. Strange to say, however, he is altogether lacking in exact scientific knowledge. "He talks like a parish clerk of the great scientific problems and ideas of his day."—Brandes. He cared more for sentiment than philosophy, for imagination than reason. "Mormon counts more votaries than Bentham."

10. Disraeli was oriental in temperament. He loved the Orient, and visited it. He always dreamed of it. His dreams fashioned some of his political policies and created some of his books. Tancred is a dream, and a prophecy.

11. As he dreamed he prophesied, and, remarkable to relate, he realized most of his prophecies.

12. We see in Tancred how much Disraeli put himself into his writings. We find much of him in Tancred himself, much in Eva, much in Fakredeen. His characters are but his mouthpieces.

13. Sidonia, who helps Tancred on his way, and whom Baroni so loves, and all so admire, plays a more important part in Coningsbys than in Tancred. Sidonia, brilliant, but without feeling. "Affections," says he, "are the children of ignorance." Again Disraeli.

14. Fakredeen, "the most original character Lord

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Beaconsfield has ever drawn."—Brandes. His dream of an Asiatic Empire, like Disraeli's dream of an Eglish Empire.

15. The vision of Tancred at Sinai recalls the vision of Alroy in the tomb of the kings.

16. "We are Separdim," says Sidonia, descendants of Spanish Jews, who became Marranos, but who when they left Spain at once professed their Judaism. These are but historic facts in the life of the Disraeli family.

17. Tancred introduces us to the land and faith of Mahomet. When Mahomet first announced his new movement, he found little response and much ridicule at the hands of the Jews. At once he broke with Judaism, and with radical hand did away with many Jewish features that would otherwise have found place in the faith he preached.

18. In view of the present Roumanian outrages against the Jew, it is interesting to remember that Disraeli was responsible for that clause in the Berlin treaty which gave Roumania its independence on the express condition that "the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights, admission to public employment, function and honors, or the exercise of various professions and industries in any locality whatever."

19. Thackeray burlesques Disraeli in Coningsby as he did Scott in Rowena and Rebecca. "Half the Hebrew's life is a disguise," is Thackeray's estimate.

III. TESTS AND REVIEWS.

1. Sum up briefly the main facts in the life of Disraeli.

2. How did the Disraelis become Christians?

3. What, despite baptism, prompted Lord Beaconsfield's defence of the Jew?

4. What was that defence? What estimate do you place upon it?

5. Describe the character of Disraeli. How did his character affect his writings and his achievements?

6. What must be the relation between reason and feeling?

7. Mention some of the facts and views in Tancred that are merely autobiographical.

8. What prophecies, first given expression in his novels, did Disraeli later realize?

9. What do you think of Disraeli's high estimate of Jewish racialism in particular and racial qualities in general?

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10. How does the Jew look upon Jesus?

11. What was the relation between Mahomet and the Arabian Jews?

IV. RECOMMENDED READINGS.

Disraeli writes of the Jew in:
- Alroy.
- Coningsby.
- Tancred.
- Life of George Bentinck.

Disraeli as Dreamer.
- Zangwill. Dreamers of the Ghetto. 424-431.

A Critical Estimate of Disraeli.
- Froude. The Earl of Beaconsfield. 254-262.
- Kebbel. Life of Beaconfield. 161-206.
- Latimer. England in the XIX. Century. 343-372.
- McCarthy. History of Our Own Times. I. 256-275.
- Conway. The Wandering Jew. 295-311.

Progress of the Jewish Cause in England during Disraeli's time.
- McCarthy. II. 110-126.

The Congress of Berlin.
- McCarthy. II. 595-613.

The Jews and Jesus.
- Wise. The Martyrdom of Jesus of Nazareth.
- Jacobs. As Others Saw Him.
- Hirsch. The Crucifixion.
- Croly. Tarry Thou Till I Come. Appendix.
- Krauskopf. A Rabbi's Impressions of the Oberammergau Passion Plays.

Disraeli viewed through Jewish Eyes.
- Brandes. Lord Beaconsfield.
- R. Gottheil. Benjamin Disraeli. *Chautauquan*, April, 1899.
- E. Lazarus. Was Beaconfield a Representative Jew? *Century*, April, 1882.

Mahomet.
- Carlyle. Heroes and Hero Worship.

Mahomet and the Jews.
- Graetz. II. 71-85.
- Sale. Koran. Sura of the Cow.

The Rechabites.
- Britanica.

The Prophecies of Disraeli.
- Latimer. 359.
- Brandes. 288-290.

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Thackeray on Disraeli.
"Burlesques" Coningsby.
The Religion of Disraeli.
Froude. 165-177.
The Jew in Europe, 1840-1847 (when Tancred was written).
Graetz. V. 667-696.

V. READINGS IN CLASS.

Ode to Zion. Jeuda Halevi. Translated by Nina Davis, in Songs of Exile.

The Palestine Pilgrim. Zangwill, in Dreamers of the Ghetto.

PUBLISHER'S DEPARTMENT.

Encyclopedia newspaper catalogues are not uncommon and have their uses. More convenient for many business men and much handier for general consultation is a handsome 286-page book just issued by the J. Walter Thompson Co., the well-known agents of New York, Chicago and Boston. Its title, "The Blue Book on Advertising," expresses both its looks and its contents. It is blue throughout, printed with blue ink on blue paper, and bound in blue. A carefully-selected list of advertising media, the best dailies, weeklies and monthlies in the United States and Canada, make up the bulk of the book. Samples are given of many of the attractive ads. placed by the company, and there is some pithy discussion of good advertising methods, as seen in the light of thirty-seven years of profitable experience. In its convenient shape and make-up, which has special reference to desk use, this book will create its own value with every advertiser.

"'To look beautiful is a duty which the fair sex owes both to themselves and their friends,' said one of the wise men of modern times, 'and with the discoveries of modern scientists there is no good reason why they shouldn't perform that duty. Every one should do all in his or her power to supplement nature in adorning the person, and while it is true that a fine complexion is not given to all, yet the work of nature, not always beautiful, may be improved upon in many ways.' The many thousands who have been benefited by Dr. T. F. Gouraud's Oriental Cream, or Magical Beautifier, appreciate this, and know its value as a cosmetic. They know that a skin that

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is freckled, pimpled, or moth-patched can be made like the new born babe's. It has been recommended by physicians for those who will use toilet preparations, and the Board of Health has declared it free from all injurious properties. All druggists and fancy stores appreciate its value and keep it for sale."—*The Mail and Express.*

About the sixth year, or soon after, four permanent molar, or double teeth, make their appearance. Let every parent remember this. It is generally supposed that these four teeth belong to the first set, and if they decay or are removed they will come again. *This is a mistaken idea.* They are prominent teeth, and if lost, will be lost forever. No teeth that come after the sixth year are ever shed.

At twelve years the second set is usually complete, with the exception of the *dens sapienti,* or wisdom teeth, which make their appearance from the eighteenth to the twenty-fourth year. During the eruption of the second set, the beauty and character of the child's countenance is completed, and everything depends upon proper care and attention at this time, to see that the teeth come with regularity, and without being crowded. Should this be the case, the parent may expect a finely-formed mouth; and not, as we often see, a rabbit-narrowness of the mouth and projecting chin, etc., contracting the lips, and altering the whole expression of the face. The teeth cannot have too much room. If they were a little separated they would be less liable to decay. Let anyone visit a dentist's laboratory and view the casts of different mouths, and he will readily see the importance of this advice.—*From "Care of the Teeth," by G. F. J. Colburn, D. D. S. By permission of the publishers, Hall & Ruckel, New York City.*

FOR OVER FIFTY YEARS — Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa, it will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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THE MENORAH

FEBRUARY, 1902

Chwolson in Defense of the Jewish Religion*

By Moritz Ellinger

Chwolson's argument as to the identity of the teachings of Jesus and the Pharisees, is so clear and convincing that it will prove interesting to follow the evidence which he produces, from which he deduces that rabbinical Judaism never entertained any feelings of hostility toward either the religion or person of the Nazarene.

We therefore continue to traverse his proofs. He quotes from Mark, chapter xiv:

28. And one of the Scribes came, and having heard them reasoning together and perceiving that he had answered them well, asked him which is the first commandment of all?

29. And Jesus answered him, The first of all commandments is: Hear, O Israel, the Lord our God is one God.

30. And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might and with all thy strength; this is the first commandment.

31. And the second commandment is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than this.

32. And the scribe said to him: Well, Master, thou hast said the truth; for there is one God and there is none other.

33. And to love Him with all thy heart and with all thy

*See January MENORAH.

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understanding and with all thy soul and with all thy strength and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou are not far from the Kingdom of God. And no man after that durst ask him any question.

Any other Pharisee might have given the answer which this Pharisee gave to Jesus, for there had never lived a Pharisee who held to any other doctrine. The words of Deuteronomy vi., 4 and 5, which Jesus here quotes, is repeated twice every day by every pious Jew in his prayers. The same words are inscribed upon the parchment which is inserted in the phylacteries worn by the Jew every morning on his forehead and arm. On the door-post of every Jewish home a *Mezuzah* is placed which contains a strip of parchment upon which the same words are written, and a Jew exclaims in the hour of danger, " Hear, O Israel, the Lord our God is one Lord." When a Jew on his dying bed, near the point of death, moves his lips, every one knows that he is attempting to articulate these words. Thus the Jewish martyrs surrendered their lives under the most agonizing tortures, with these words upon their lips. In tract Megilla and Sifri Parashah Shelach we read: " Whoever renounces idolatry, acknowledging the unity of God, must be considered a Jew, as one who acknowledges the whole law."

The second command to which Jesus refers was also held by the rabbis as the essence of the doctrines of Judaism, as is witnessed in the anecdote told of the great Hillel and the pagan who came to him and declared his willingness to accept the Jewish faith, if the rabbi could teach him the whole law while he stood upon one foot. To which Hillel replied: " What is hateful unto thee, do not unto thy neighbor; this is the whole law, the rest is commentary."

Ben-Azzai, the friend, pupil and then colleague of Rabbi Akiba, said that the verse in Genesis v, 1, where the genealogy of man is recorded, and where we read that man

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was created in the image of God, is more important than the injunction: "Love thy neighbor as thyself," by which Ben-Azzai meant that all human beings, being created by God and descended from one pair, therefore must regard one another as brethren.

Reading the dispute between Jesus and the Pharisees, I was impressed by the fact that it did not turn upon a new principle asserted by the latter, but upon the limits of the application of a fundamental principle of the *Halaka,* acknowledged by both. The dispute arose because the disciples of Jesus had broken off ears of corn on the Sabbath day, and because Jesus had cured a sick person.

What was the point of contention? Jesus did not say that the plucking of the ears of corn was not prohibited on the Sabbath day, but he excused his disciples for they had plucked the corn to appease their hunger. He appealed to the case of David who broke and ate the shew-bread of which only the priests might partake. He also relied on the case where the priests had broken the Sabbath in the Temple without making themselves liable to the charge of Sabbath desecration. Jesus maintained that the healing of the sick was justifiable and said, in substance: The Sabbath is not instituted for the sake of man, nor is man here for the sake of the sabbath. Therefore is the son of man the Lord of the Sabbath."

These declarations fully coincide in principle with the teachings of the Pharisees, for a fundamental law, recognized by all the rabbis, is expressed in these words: "The salvation of life dispenseth with all Sabbath regulations."

Not only is this principle applicable where life is actually in danger, but even where the possibility thereof is probable. During a confinement, or where a fatal outcome is threatened to a sickness, it is not only permissible to desecrate the Sabbath by the performance of labor ordinarily prohibited, but, on the contrary, there is a command to perform the work required personally and not allow any other

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to do it. He who hesitates to do the work otherwise prohibited on the Sabbath and proposes first to ascertain the opinion of a rabbi, is called a man who sheds human blood, "a murderer." In this connection, it is stated: "If on account of the temple service the Sabbath was permitted to be desecrated, how much more is it permissible in order to save a human life." Further on we read in the Talmud: "It is said (Lev. viii. 5) and you shall observe my laws and my ordinances which man performs that he may live by them," which means, you shall live by them and not die by them. Further: "Desecrate for the sake of a human being one Sabbath, that he may be able to sanctify a number of Sabbaths." Two rabbis, Rabbi Simeon Ben Manassa and Rabbi Jonathan Ben Joseph, remarked in connection with the verse in Exodus xxxi, 14: "Observe the Sabbath because it is holy for you," the following, "The Sabbath is given to you and not you to the Sabbath."

Are not these declarations in perfect agreement with those of Jesus?

With remarkable skill Professor Chwolson elucidates the fact that the extreme enmity of the Jews emanated principally from the Sadduccees, the ruling priestly sect who feared for the continuance of their power; and that during the first two centuries following the death of Jesus there was by no means that outspoken animosity existing between the Pharisees and the true followers of the Nazarene. The animosity of the rabbis was directed against certain Christianizing heretical sects of Jews, who had become apostates and stirred up the Christians against their former brethren. In fact, apostates have to this very day continued their nefarious work of maligning the Jews, as if thereby to silence the reproaches of their conscience.

Professor Chwolson takes the opportunity to explain a remarkable passage in an ancient Jewish work. It is related there that a rabbi by name Jehuda ben Nakosu, who lived at the close of the second and the beginning of the third cen-

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tury, and who was distinguished for great piety, had frequent disputes with those converts from Judaism, and always vanquished them. When one of his disciples congratulated him upon one victory and said, "God has supported you in vanquishing them," he replied, "You say so in vain. Rather go and pray on account of *that man* and on account of that vessel which was filled with pearls and precious stones, but which now contains only coals. (Midrash to Koheleth i, 8. § 4.) The commentators took great pains to explain the passage, but were unable to do so, for they did not understand the reference. It is well known that Jesus is always referred to in the older Jewish literature—whether out of consideration for the censor or from custom, I care not to consider—as *that man*. The plain sense of that passage undoubtedly is this: The rabbi must have been troubled by the godless and immoral Jew-Christians, and expressed his sorrow that they had changed the pearls and precious stones of Jesus in his sublime moral teachings into worthless coals.

If Judaism had every cause to condemn these converts who were likewise condemned by the church on account of their heresies, sanctimony and hypocrisy, it had not the slightest reason to be inimical to Christianity proper, or toward the pagans who adopted it. The blindest Jew was bound to see that Christianity rejected idolatry as does Judaism, that the fundamental doctrines of Judaism, such as revelation, punishment and reward, omniscience and mercy, adopted by Christianity, were far superior to paganism and very near to Judaism.

We establish:

First. That the older rabbinical literature does not know genuine Christianity.

Second. That the origin, development and dissemination of the Talmud, the teachings of which had and still has a decided influence upon the religious life of the Jews, took place in non-Christian countries.

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Third. That according to the Rabbinical laws the Jews were bound to look upon the Christians as their brethren and had to observe toward them, as toward their co-religionists all the duties of humanity.

Fourth. That the greatest Jewish authorities of all times and countries have expressly taught that Christians are by no means to be considered in the same category with heathens.

Fifth. That in consequence certain laws enacted by the rabbis with reference to the heathens have lost their force.

Sixth. That various rabbis could not extol sufficiently the piety, virtues and erudition of certain Christians.

Seventh. That intolerance toward other religions and other believers was not in the spirit of rabbinism.

Eighth. That the assertions to the contrary made by enemies of the Jews are due partly to misconceptions, partly to hatred of the Jews.

The Four Wills

By J. L. Perez (Warsaw)

Translated from Fräulein Brümann's *German Version, "Vier Testamente"* (*"Ost and West"*)
By Rabbi Henry Cohen

I.

After the death of Reb Elieser Hayekel, a Hebrew document was found under his pillow, which read as follows:—

"I desire that my heirs shall jointly continue the wood business. They shall erect a brick wall round the cemetery, and put a new roof on the Synagogue. All my books shall go to my son Benjamin, who is engaged to be

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married—er soll leben und gesund sein! as my other sons and sons-in-law—lang sollen sie leben!—received their share on their wedding day. I desire that my wife—lang soll sie leben!—shall continue to reside in this house, and adopt a poor orphan to live with her. In future she shall make "Kiddush" and "Havdolah" for herself. During her lifetime she shall receive for her use and benefit an equal share of the income of my estate in common with my other heirs. Further ....." the rest was illegible.

II.

Reb Benjamin, the son of Reb Elieser Hayekel left behind, upon his demise, the following testament, written also in Hebrew:

"Now my hour has come, the hour of the great reunion, and very soon I must return to its Owner and Master the priceless gift that was loaned to me. We are told that every mortal trembles in the presence of his Creator. And yet I go to my long home, not in fear, but in implicit faith in God's grace and mercy. For the Lord is great and full of compassion. I know indeed that the soul entrusted to me has, by reason of many worldly trials, become dwarfed." (Here follow some remarks concerning the soul, which we omit).

"My limbs are stiffening, and my thoughts are becoming confused. Yesterday something uncommon happened to me. While I was saying my prayers I fell asleep, and had a remarkable vision. My book falling out of my hands, I awoke. . . . All that was mine on earth will follow me after 120 years, and then we all will be welded into an ever-living chain. That, however, which will not follow me to the Great Beyond could never have belonged to me. .....

"I do not consider myself entitled to dispose of that with which the Lord has blessed me solely according to my

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own ideas, but hope that my heirs after my death will live together in peace and harmony. If, however, there be good and sufficient cause for the division of my property among the children then I hope that this will be done in a legal and honest manner.

"I desire that my heirs shall spend two-tenths of my estate—obtainable from the sale of my household goods, bonds and personal effects—as follows:—One-tenth for charity for the repose of my soul, and the other tenth for the purpose for which I have always given a tithe of my income, that is, relief of the poor. In case of some possible error of calculation, 3% shall be added to the first as well as to the second tenth. Both tenths shall be spent by my heirs for the poor of our city, not one of whom must be related to us; for we must not call that Charity which we give to our own flesh and blood. For these latter I request the most extended help.

"The only inscription on my tombstone is to be my name and that of my father, together with the day of my death.

"I earnestly request my sons and sons-in-law not to devote themselves solely to worldly pleasures and to wide commercial speculation, for in the same ratio that the 'Merchant' in us increases, the 'Jew' in us decreases. I conjure them not to leave their birth-place, nor to allow greed to lure them to foreign countries, for the Lord is able to bless them everywhere. I wish to impress this particularly upon my dear son, Jechiel, for I have noticed that love of gain is strong in him.

"Further, I desire that before every Rosh Hashonah my heirs shall distribute to the poor a tenth of their income, and also give freely to my needy relatives as was my custom. And should the business occasionally fail to make a profit and even be operated at a loss—which may God forfend—my heirs shall continue to practice charity; for we must take the evil with the good, both coming from

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the Almighty who is our eternal salvation. But my greatest desire is that my children shall daily study not less than one page of 'Gemora,' and a half of a page of 'Reshis Chachmo,' and visit the 'Zaddick' once a year, at least. The women-folks in my family shall on Sabbath and Holy days read 'Kav Hayoshor" and 'Zeëno Ureëno' in Yiddish. Furthermore, on their 'Jahrzeit' for me, my sons shall devote the whole day to the study of the 'Torah,' and their wives shall dispense charity. Everything, however, shall be done quietly and without ostentation."

III.

When Moritz Bendetsohn, the son of Reb Benjamin, died, the following lines, written in the vernacular, were found:

"Let my son in Paris be telegraphed for to attend my funeral.

"One portion of my estate amounting to about 10,000 Rbl. I put at the disposal of the Jewish community, a certain per cent. of the interest of which shall be given to the poor on my 'Jahrzeit.' The balance of the interest shall be distributed in the following order: First, to my relatives, then to the relatives of my beloved wife,—Oleho Hasholom—then to the merchants who have become reduced in circumstances, and lastly to any deserving person recommended by the oldest remaining member of my family.

"The sum of 10,000 Rbl. shall be given to endow a bed in the hospital, the same to be named after me.

"At my funeral my son shall give generously to the poor, and also pay to the Jewish community the necessary amount for keeping my tombstone in good condition.

"The tombstone shall be engraved and erected by the sculptor Wojciechowski, in accordance with directions that I shall hereafter give.

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"Further, I desire my son to give liberal sums of money to the teachers and pupils of the 'Talmud Torah,' who take part in my funeral services, and also to engage a 'Dayan' or 'Lamdan' to say 'Kaddish' for me.

"The name of the firm shall hereafter be called 'Moritz Bendetsohn's Successor.' As regards the rest of my estate and further obligations ....."
(We omit the names and amounts under this heading).

IV.

"I, the successor of Moritz Bendetsohn, close my account with life, neither joyful nor sad; I do it rather with deepest contempt for its lack of purpose and its aimlessness.

"Aristotle, the great philosopher, said: 'Nature abhors a vacuum.' Our whole life can be compared to an intricate piece of machinery, where every minute part has its function. When it becomes useless, or when it has served its purpose it is superfluous and of no account.

"I can exist no longer, because I cannot grasp life's substance. I have lost all capacity for energy and activity.

"In a short space of time I have lived through everything and have indulged my self in everything. Things went too well with me. With all my study, one thing the professors could not teach me: the art to live without wasting life, that is to say, to live in a healthy and natural manner. I love nothing and there is nothing on earth that could link me to life, because I have already seen and tasted all life's pleasures.

"I have kissed many women, and yet none of them has been especially dear to me.

"The great fortune that I inherited continually increased without any effort of my own, and I look upon that vast sum of money with indifference. My soul yearned for something higher, it attempted to free its shackles. Physicians advised me to travel, to seek amusement, to fol-

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low sports. I always received the result of life and work, without ever knowing true life and real work.

"I visited many parts of the world, but could content myself at none. I understand many languages, but have a liking for none in particular. I changed locations and company, as one changes his rubber shoes. The whole world has been at my service and yet there was no spot that I could call my own, until at last it is to me as a desert waste. Everything I purchased for money—the sweet smile of a friend, no less than women's kisses; yea! even the 'Kaddish' for my father—Olov Hasholom. There is no secret connected with my death. I have simply lived my time, degenerated physically and morally; there is nothing healthy within me. I have ceased to belong to life, my cup of enjoyment is emptied to the dregs. I am fit for nothing. Nature has dealt bountifully with me; as the farmer his animals, she has fed me. Now, however, she is cruel; for whereas the farmer slays the beast that he has fattened with his own hand, Nature orders me to do this task myself. I make no will, for I do not desire to arrange for the disposition of that fortune that brought so much evil upon me. Become of it what may, let it be destroyed and scattered!

"And . . . . is there a single soul on earth to whom I owe thanks, in this, my last hour?

"No. . . . . I have paid for everything, everything; yea! even for this dose of poison." . . . . . .

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Our Salvation*

By Rev. Max Heller

The reception with which the Jew has met on the part of the people in whose midst he lived has always exercised an important influence on his manliness and spiritual growth. When his faith and customs were attacked and ridiculed, a Philo and a Josephus defended them; when he was detested and persecuted, expelled or burned as a heretic his courage and his self-esteem rose against the fanatic's hatred; he clung the more to his faith, he grew in dignity and firmness. The crowded Ghetto along pestilence-breeding river-banks could not stunt his stature; he had resources of temperance, self-control, a marvellous home-discipline of authority, affection and religious poetry to oppose to the mephitic narrowness and dispiriting ugliness of his surroundings. He felt himself a man exiled for his sins, severely tried by Providence, but infinitely superior to the benighted mobs that hounded him.

The true degradation of the Jew began with the decline of Christian fanaticism. When the Jew was no more hated as an infidel, or detested as a human fiend, but despised as a Handeljud, loathed as a cringing, greedy, tricky descendant of Judas; when legislation aimed not at punishing him for his heresy, forcing him into conversion or keeping him apart like an infected herd, when poll-taxes and other annoying regulations, following the policy of the yellow patch sought to mark him out as an object of contempt and ridicule, then, with the outward civilization rising into enlightened forms, he felt more and more the sting of prejudice.

And now we may observe a two-fold course in the treatment of the Jew by modern nations, speaking, of course,

*See December Menorah.

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along loose lines of distinction: there is the barbarous, brutally straight-forward policy of the despotic East which aims, with all the shrewdness of economical reasoning, at the physical and intellectual degradation, as well as the commercial and industrial suppression of the Jew; there is the racial antipathy and social prejudice of the West which pursue the Jew, from the mock-names of his school-days, through the barriers of society, the slanders of business and the partialities of public office, all through life.

Somewhere in one of his dramas, Schiller puts this great truth into the mouth of a heroic character that "a noble heart may school itself to endure bravely many a terrible blow, when it would break down under the gnat-stings of continuous petty annoyance." The Jew has shown marvellous endurance under suffering; he has played, in Zunz's words, "a national tragedy, lasting fifteen hundred years, in which the poets and the actors were also the heroes;" he is now called upon to endure the vexations and provocations of a jealousy which is void of every great motive, unprompted by any noble aspiration or deep conviction, but cunningly ingenious in searching out his sensitiveness, afflicting his self-esteem, defeating his ambitions. Formerly he had his shell of isolation to retire into the Ghetto where he was among his own, a Ghetto which had been made for him, where he could be by himself without incurring the odious charge of exclusiveness; he had great convictions which upbore him in his tragic role, a home-life which sparkled with religious poetry and nourished a proud sense of superiority; now he is asked to live in and mingle with this hostile world where equality is held out to him as a mere theory, with prejudice and discrimination as the realities at the back of it. The heroism which he is now called upon to display has nothing of the footlights about it; but it would be a far rarer and more difficult heroism to exercise than was that of his forefathers, even if he had to fortify him, the unwavering sense of the supremacy of faith

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and the just scorn for Gentile barbarism which upheld his ancestor. It is a heroism, not so much of bravery as of patience, not of acute suffering, but of irritating pin-pricks, a struggle of loyalty against contempt in which the lines are so loosely drawn as to confuse and weaken the combatant.

There are, accordingly, two systems of exclusion corresponding respectively with Eastern and Western anti-Semitism which are progressively aggravating the Jewish problem. On the one hand, every new outburst of persecution discloses growing difficulties of finding an asylum for the victims of oppression. One gate after another is shut upon the unfortunate seekers of new homes, until it is almost a certainty that another Russian outburst like those of '82 and '91 would force upon such enlightened governments as England and the United States the same policy of complete exclusion which is now perfectly acquiesced in on the continent of Europe.

We need but view this condition in the light of history and of contemporary fact to realize its strangeness and its honor. The Finn, the Raskolnik, the Armenian, the Boer, should they wish to emigrate, would be welcomed with open arms, the Jew who found hardly a single gate locked against him in 1492 will soon knock in vain at the doors of all civilized lands. Some sixteen thousand Roumanians find their surroundings unbearable in their native country, as a consequence every lever has to be set in motion in London and Washington to prevent the adoption of more rigid alien immigration laws, even while Jewish organizations take charge of the movement, lest it overwhelm their slender resources. And what expedient is left us with which to meet the next outbreak of an Ignatieff or Pobiedonostseff?

Right alongside this system of exclusion has grown in Western countries the social ostracism of the Jew. This phenomenon, being of a more subtle nature, is more difficult to define or to follow in its steady growth. A great many factors enter into the question of social relationship, most

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of them varying in response to local conditions, almost all of them escaping the possibility of statistical calculation or enumeration. In a general way it will be admitted that the spirit of prejudice is becoming everywhere bolder, more outspoken, more consistent and systematic. The most alarming feature of this progress is in the invariable characteristic it has of holding once conquered territory in undisputed possession. The hotel which excludes the Jew may reopen its doors to him under financial stress; the club or the fraternal society which has once banished him, looks henceforth upon the matter as settled forever; such an event as the breaking down of the barrier in response to a newly awakened sense of justice is yet to be recorded in a single instance.

What is worst, the Jew himself accepts these fiats resignedly and remains on friendly terms of business intercourse with their instigators; he will see the Gentile who owes his whole career to Jewish patronage, entering behind the doors closed to himself and will not consider himself betrayed or maltreated; in commercial exchanges on the floors of which he transacts the principal volume of business, he knows himself excluded from office, and yet consents to cast his vote without protest.

We Jews have not yet realized the degrading influence of living resignedly in an atmosphere laden with prejudice. It undermines the manhood of the schoolboy who soon tires of resenting insults, it poisons the friendships of the young man, it renders Jewish sensitiveness more and more acute with the disillusions of intercourse. To a great extent we are constrained, in defence of our faith, to put up such social barriers as will prevent intermarriage, an intercourse thus restricted will always be deficient in spontaneity and cordiality; and these social Ghetto-walls of our own rearing will always maintain within them an atmosphere of petty provincialism which will be intolerable to every larger, bolder spirit.

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This inevitable penalty of our social isolation furnishes the clew to many strange phenomena in modern Jewish culture. The anti-Semites' claim as to the parasitic nature of the Jewish intellect is certainly a distortion of the truth; the modern Jew has furnished at least two original and profound thinkers in Spinoza and Karl Marx; if he has been, in other fields, an intermediary and interpreter, versatile rather than original, brilliant rather than profound, that fact does not by any means condemn him as a useless or even harmful member of the republic of intellect. Yet it is well that the Jew should not close his eyes to the fact that he lacks, in practical enterprise as well as in scholarship, the broad comprehensiveness and the bold initiative which are required in the pathfinder and leader. Eduard von Hartmann's comparison of the Jew with woman is, to an extent, not altogether unilluminating; it is not only in science that the Jews have not one single name of the first rank to point to; not only in the field of invention that they have not one single distinct advance to record to their credit; but in the realms of history, literature (with the solitary exception of Heine), art and general scholarship, they must be content with second or third rank for their foremost representatives. Their failure to rise to the highest eminences is nowhere more conspicuous than in the great moral and religious movements of the age to which they have contributed next to nothing, in their inability to produce even a third-rate theologian in the subsidiary, micrological work they have done for their own Bible. Yet even in this last species of work has one of the smallest of nationalities risen to the highest proficiency, proving that originality, breadth, distinction are not denied to a national life on a smaller scale.

We are often reminded how greatly our wandering in many lands has sharpened our wits, contributed to our adaptiveness and versatility, how pilpulism has kept the Jewish intellect vigorous and resourceful; our attention is rarely invited to the reverse of the medal; we are not often warned

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how greatly versatility of adaptation and ingenuity of interpretation are apt to injure spontaneous, creative powers.

Living in the Christian world, and yet not of it, the Jew will always feel himself an outsider; something will hold him back from throwing himself freely into the broad current so long as he has problems of his own to solve and so long as there are, with every higher movement, Christian tendencies to repel him. From time to time his ardor will be suddenly chilled by the cold impact of prejudice, when he will find the greatest and the noblest souls of his nation, whether in past or present, tainted with Jew-hatred; the poet whom he loves, the philosopher whose system he may have chosen to follow, the historian who has inspired him, nay, the university professor who has opened to him new realms of truth; it is a disheartening experience to find these, a Fichte and a Schopenhauer, a Treitschke and a Goldwin Smith, on the side of the enemy.

Such and similar causes foster in the Jewish character a certain timidity and diffidence which work great havoc in our ranks and hold us back, in great emergencies, from the prompt and fearless steps that are needed. When, in a great opportunity like that of the Dreyfus trial, the Jew leaves to men like Picquart and Zola the part of aggressive heroism, himself the passive martyr, the appealing wife; when, in a movement for the moral rescue of Jewish slums, an Episcopalian bishop is needed to lead and to exhort; when, in the face of an active anti-Semitic propaganda there is complete lack of all organization or self-assertion, one can hardly escape the admission that the boasted solidarity of the Jew must be largely deficient in vigor and courage.

But there are not wanting signs on every hand that this diffidence rises, not infrequently, to a positive shame of identity. We need hardly dwell on so notorious a fact as the wide-spread aversion, among modern Jews, to the distinctively Jewish name, the foolish pride which many of us will show about not being usually taken for Jews, the silly sub-

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terfuges and cowardly concealments to which Jews will sometimes resort in order to hide their Jewish identity. A great deal of rabbinical rage against so-called Oriental survivals is essentially nothing more than unconscious Jewish anti-Semitism,a prejudice against Jewish things, simply because they are Jewish. There are not many who can realize the deep rottenness which is indicated by such aberrations; they prove that the loyalty and manly pride of other days have been largely replaced by the self-consciousness and irritation of shame.

Among the causes which contribute to the pallor and feebleness of our religious life this shame of identity, this aversion to what is positively and unmistakably Jewish in outward form, may not be the least. Not that our religious life is wanting in abundance of self-assertion in reiterated claims of supremacy, or in rhetorical exuberance; of resounding noise to keep ourselves in courage there is no lack, but of the quiet assurance which pursues a loved task devotedly, of the conviction and earnestness which guard a faith from loss of adherents, which create an eagerness for missionary labor, of the pleasure in worship and the attachment to religious associations, we have but little beyond what wreckage we have carried over from the Ghetto. The wealthy city community will rear a magnificent temple at great cost; it does not consider itself under obligation to provide free worship for poorer brethren or to assist in the organization and maintenance of country synagogues. When the temple has been built it cannot count upon that devoted attachment and fond pride which caused the olden Jew to shower gifts upon the house of worship, to endow free synagogues, to encourage Jewish learning and Jewish piety by bequest or endowment. Of the whole story of modern Jewish indifference to Judaism, the poverty of our seminaries (not only in this country) forms the saddest and the strangest chapter.

It is not to be wondered at, then, that the record of the

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modern synagogue should be one of numerous defections and losses, which would be bound to result in final extinction, were it not for the stream of immigration from Jewish centers; where such immigration is wanting the Jewish population stagnates or declines. A Jewish community of long standing cannot review its old lists of membership without identifying, on every hand, the Christian descendants of prominent Jewish families that had drifted from the synagogue.

From these and many other facts but one conclusion is to be drawn. We have claimed it time and again, to be the miracle of history, how the spirit of Judaism held scattered Israel together without any aid of outward bonds, such as local habitat, political union, common garb, custom, or language. The history of Judaism in the Diaspora, we claimed was the marvel of spirit surviving body, of an idea constituting a fatherland.

And this, we concluded, makes clear the mission of Israel; his dispersion is divine destiny; Israel, distinct from the nations and yet one with them, unalloyed and yet fully assimilated, permeated with the modern spirit and yet embodying teachings of his own, is to be everywhere, whether individually or collectively, the great teacher of freedom, humanity and peace.

The idealistic conceit of this theory is based upon misreadings of the past and a misunderstanding of human limitations. The spirit of Judaism has always dwelled in a national body, while isolation was forced upon the Jew; the scattered portions of Israel were held together by abundant earmarks of nationality; they existed as sharply defined islands in the seas of bigotry; there could be no difficulty, then for the Jew in identifying at once the brother-Jew from no matter where, and feeling bound to him by the strongest of national ties.

The miracle of preserving a lofty national genius, while starving out the body which sheltered it, is what we

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have been attempting, in vain, to perform. It was attempting the impossible, the superhuman. We cannot preserve our faith without drawing upon ourselves the odium of a self-chosen social isolation; we cannot remain racially distinct amid the jealously proud nationalities of to-day, without either rising to a superiority which will incense hatred or falling to a degradation which will embitter contempt. In the poisoned atmosphere of modern materialism we may do both: rise to wealth and prominence, while falling to the spiritual nihilism of the sensualist. If we did, we should melt away like the snows before the April sun; Judaism would die the death of the debauched ascetic.

But this cannot be. The Jew will not barter away his manhood for the tinsel of social position. The saving remnant that will take up the struggle with poverty in the olden home may not come from the prosperous classes; so much fitter will it be for starting a new civilization. The boldest and the most desperate will make the beginning; the first show of success will convert the opportunist; the long years of the dispersion, the painful training amid modern culture will not have been in vain; there will be a people thoroughly diversified, of experience most varied; a self-respecting people in its own wonderful country, no more to dream of the latter days, but to enact, as a new factor in civilization, its Messianic part.

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Russia Before the Riots

From the Yiddish of SPECTOR
Translated and adapted by LOUIS LIPSKY

[*Continued*]

Chaikel was among those who departed for the cities. He wandered about for some time, seeking admittance to the universities, which he found impossible for he was not as advanced as others of his age. He should have been able to enter the seventh class, but the entrance examinations were too severe. Nevertheless he began to prepare himself for that class, hoping to pass. While thus preparing himself, his resources gave out, and he was compelled to send to his parents for assistance, which they refused to give him. When he had failed in his examination several times, though advised to study more diligently and try again, he decided that there was no future at the university for him. He was getting older every day, he thought, and to remain meant the blighting of his prospects and anyway he saw no specific benefit in trying to enter a university. And in Brebendefka his parents were pining away, sorely grieved that he was wasting his life.

So he returned home, but it was not the same Chaikel. It was Herr Fishel, or "Yapish Abramowitsch," wherever possible. He smoked cigarettes on the Sabbath day, ate his breakfast without prayer, unwashed, and never said grace after his meal. To the synagogue he was a stranger all the year around, and he knew no difference between common work days and Sabbaths and holidays. Of course, he shaved and dressed like a "German." Notwithstanding all this, his parents received him as a prodigal son, and thanked God that he had reconsidered his theory of life and had again become a man.

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The Chassidim taunted Chaikel's father about his son being a German. Their sarcasm was very annoying, but the marriage brokers came to soothe the parents. "Just the contrary," they would say, "Chaikel is a modern young man, and in our sinful days there are just such marriageable girls to be found, daughters of reputable parents, with good dowries, who, if you whip them or not, insist on marrying, so to speak, just the kind of up-to-date young man we know your Chaikel is."

The father would say to his wife: "Well, what's to be done with such up-to-date children? Let be as it is. The fact of the matter is, I am proud of him. If I need a promissory note drawn up, he does it for me as well as the clerk of the court could have done it. And if I must say something to the town officials, I send Chaikel and he discusses the matter with them as if he were a prince."

When he returned to Brebendefka, Chaikel devoted himself to his former diversions; that is, to culture, a library, and progressive ideas. He renewed his activity against the fanatic Jews, but being known as a Polish German, his brethren now did not eject him from communal gatherings, but, instead, they heeded his opinions as they did last year's weather predictions. They simply called him an Epicurean and despised him.

"Yapish Abramowitsch" wrote regularly heated articles on a variety of subjects to a number of Jewish periodicals. In one number he would belabor the Chassidim who were so superstitiously devoted to their Zaddik. Again he would criticize the Tax Board for feeding the poor of the town on bones costing only fifteen kopecks per pound. And again he was not at all pleased with the decorum at the Chevra or the order observed at the poorhouse among the paupers. And "why,"— he would write—"and why should there not be in Brebendefka a Free Loan Association?"

Incidentally he would praise a certain rich man of the

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town. He would say that if that rich man would take the "initiative" (a word much favored of Jewish correspondents of the time), there would be decorum in the congregation and in the communal organizations, and a Free Loan Association would certainly be instituted. He spoke thus highly of the rich man because from information received from the postman, he understood that he subscribed for periodicals. Obviously a subscriber must needs be a Maskil and a man of culture, one who, reminded of his neglect of duty, would at once rise to the occasion.

His fellow Maskilim also were praised without stint. One of the Chevra Maskilim, however, received exceptional attention.

He was the newly arrived teacher. From his own story, it was learned that at one time he had been a rabbi; that he had written for the *Hamagid;* that one of his letters to that periodical had been used as a leading article; and, moreover, that he himself had rubbed elbows with Jewish editors and literary men. When telling his story—which he did as often as one would listen to him—the teacher would deplore the fact that he was the son of fanatical parents and that because of their neglect of his education, he had but recently opened his eyes, so to speak, to the blessings of civilization. This tardiness in opening his eyes was given by him as the reason for his inability to enter the university. Had not his father and mother been so bigoted, had they allowed him to pursue his studies when young, there was no doubt in his mind that he would have become a great literary light. And that aside, even with all these drawbacks, he would have risen in the world, had he not become enamored of a beautiful young girl who played the piano. When he discovered that she returned his love, in his ecstacy, he said, he wrote "an acrostic in which her name was beautifully interwoven." But she was destined by her parents to marry a Chassid. Miserably poor as they were, the young people eloped. The angry

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parents pursued them, discovered their whereabouts, unceremoniously slapped the young man's face, carried his sweetheart away and eventually married her to a Chassid. The young student was sick in bed for weeks thereafter. Then he turned to teaching for a livelihood and went about with a woe-begone face, long hair, and wore dirty collars.

But we are not concerned with his romance, although it is interesting. He is of importance to this narrative, because he it was who introduced a new word in the vocabulary of the town. That word was " Fatherland."

With avidity " Yapish " and his comrades seized upon the word. Wherever they went one would hear " fatherland." They were delighted with the new teacher—for many reasons,—because his letter had been used in a Jewish periodical as a leading article—because he had been on familiar terms with editors and literary men—because he had been the chief actor in a genuine love drama; but, moreover, and chiefly because he brought the word " Fatherland " to Brebendefka. " Yapish " and his friends almost worshipped him and were of the opinion that the erstwhile rabbi was a bright star that had strayed away from its constellation and was lost in the desert of Brebendefka.

The popularity of such young men as " Yapish " was remarkable. Jewish girls idolized them and protested that they would marry none other. Of course Yapish received many suggestions of marriage and from parents of young girls with large dowries. But after much deliberation and brokerage, " Yapish " fell in love with a girl who had left her parents and the gymnasium to devote herself exclusively to the " fatherland." The " fatherland " was their marriage broker and when they were married, they agreed to do wonders for it.

They soon had the opportunity. A war broke out between the " fatherland's " little brothers and the Turk; then, more important still, between the " fatherland " itself and the Turk.

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Whereupon "Yapish's" young wife enlisted as a nurse, and Yapish himself would have done likewise had not his wife left him a young child whom someone must comb and wash and rear. So he remained behind. But when the baby fell asleep he would steal away, seek out his Maskilim and devise schemes to collect money for the soldiers. He organized a company of actors who gave theatrical performances for the benefit of the army.

Yapish found zest in life; he was not idle; with deep-felt joy he declared: "Yet a little while longer, a little while! let our brethren only dismiss their superstitious notions, leave their shameless businesses, behave themselves, build factories, till the soil, erect good schools, and you shall see—they will be granted equal rights! And why shouldn't they? Are there not enough Jewish scholars, doctors, engineers, artists, editors, educated young people, who confer honor on Judaism and are of service to the fatherland? Yet a little while longer and the few Jewish saloonkeepers, usurers and traders will have disappeared and the name Jew will be highly regarded throughout the country."

The war was finally settled. Yapish read with pride and hope, even in the *Gaulois* and in the Jewish papers especially, how Jews were commended for bravery, how they had shed their blood for the fatherland, and how Jewish nurses, Jewish doctors—young people most of them,—had risked their lives to minimize the sufferings of the wounded. . . . "That's the way—that's the right way, too"—Yapish cried—"that's the right way for Jews to act. If only our fanatics would mend their ways . . . but let's have patience . . . who knows how soon . . . Even the *Gaulois* has spoken favorably of Jews. Let the anti-Semites wait awhile, and they shall see how all Israel's enemies will be humiliated. . . ."

That Jews were about to be granted equal rights, to be given full recognition on a plane of equality with other Russians, was as plain to Yapish as, so to speak, the very nose on his face. . .

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Unexpectedly, without any warning: Bang, Tar-ar-ach, tar-ar-ach! What was wrong? . . . That Ivan who had been employed for ten years at odd jobs for the Jewish bath-house and who had loafed about the Brebendefka saloon for over ten years, a worthless, liquor-soaked good-for-nothing; who had since lost his position at the bath-house and become the lighter of the Sabbath fires and the snuffer of the Friday night candles; who was known as the village drunkard and pauper by all the children—this Ivan one day entered Fivl Loks' saloon, filled himself with liquor, and then refused to pay. Whereupon Fivl ejected him without ceremony and gave him a few gratuitous kicks to assist him in his departure. He staggered bleeding to the market place and bellowed to his brethren in faith that the Jews were wilfully spilling his pure Russian blood, and he showed evidence of that fact. A mob at once gathered, secured rough weapons and attacked the saloon. Faucets were withdrawn from barrels of liquor; corks from bottles of wine, and Fivl's featherbeds scattered to the four winds. The mob then left Fivl's place of business. It went to the home of Berl the Grocer, where it followed the same line of operation; then to the Brebendefka rich man's; then to the Chassid's; then to the Trader's; then they reached "Yapish Abramowitch's" house. He was rocking his baby's cradle, thinking of his wife who was serving the fatherland, when they broke in upon him. After they had belabored him well, the mob turned to that star of civilization, who would have been a literary light had not fortune been so unkind. Then proceeded to the rest of the constellation, the aforementioned Maskilim, who had risen out of the swamp of fanaticism and were engaged in swallowing avidiously the sweet civilization of the XIXth century. The library and the school connected with it were destroyed. The mob demolished everything it could find.

It appeared to "Yapish" and his Maskilim that this sudden and uncalled-for attack would bring matters to a

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head. The world would undoubtedly see the necessity of making citizens of the unhappy people, in order to restrain those who, considering the Jews aliens, thought they could be attacked with impunity. "Yapish" was holding his quivering ear to the ground to hear some word of cheer, even from the anti-Semitic papers, so hopeful was he that the Jews would be relieved. . .

Unhappy "Yapish Abramowitsch" (alias Chaikel Fishel)! There he lay in the street, pale-faced, bruised and battered amid his broken chairs, wrecked furniture, and empty pillow cases. But neither the chairs nor the empty pillow cases nor wrecked furniture nor his bruised and aching head pained him as much as his heart, his warm, responsive, sympathetic, enthusiastic heart, which ached and ached. . .

In shame he bowed his head and he lowered his eyes to the ground in deep humility, for his pride and hope had died almost completely away. And when he lifted his eyes and saw thousands of good pious Jews—among them the learned and civilized Maskilim—rolling about the streets; when he saw the dazed looks in his neighbor's eyes, his sympathetic heart was convulsed with pain, and he would have liked to collect all these plundered Jews, their frightened wives and wee little children, whimpering in their mother's skirts, tuck them snugly and carefully under his coat, and, in silence, without noise or commotion, steal away with them far, far from men and their cruel ways . . . far away where the sun shines, where the trees blossom fearlessly and come to fruition, where the fields sprout and the grain is gathered, where the birds sing and their songs are not frightened chirps.

But that was all a dream. Around him lay the startled people, stunned and bruised, asking piteously, "Where does the sun shine, where do the trees blossom, where do the birds sing fearlessly—in what direction should we go?"

But the wind gave no reply. "Where to go?" came

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the echo. Yapish was as silent as a stone, for he could not answer. He raised his arms wearily, spread them out to the heavens, heaved his shoulders sadly as if to say: "Let me rest awhile. I am at a loss what to think. I am confused. Let me rest awhile." His heart was rent. He rested awhile.* * * * *

"*Pogrommen*"—riots! The papers were full of accounts of riots, there was no end of them; no sooner one description received, when news of another attack on Jews came to hand. The Jewish world was in a tremor of excitement. . . .

In good time, Yapish's courage returned. "Something *must* happen!" He was prepared to hear the opinions of the notables of the Jewish community, the brethren who were mingling in the world, who had given some service to the fatherland, who had been a credit to Judaism.

But days passed and the great ones were mute. They were at a loss what to advise. They procrastinated, complained, and finally blurted out: "They drive us? Well, let's run, let's get out of their way!" But whither to fly, whither? None of these worldly sages designated a city of refuge.

From some obscure chevras came the words: "Jews, whither? Away with you to America!" Thereupon, as if only to be contrary, "Jews, whither? Away with you to Palestine!"

At once excitement in the Jewish world! Bustle and noise, discussion and quarrels, complaining and exclaiming, movement, action, life; and in the midst of it all, as a matter of course, there stood "Yapish," again enthusiastic and sympathetic, one of the most active of the community. "Why should we go to America?" he exclaimed, "we have done everything possible to conciliate the nations, enough! . . . To Palestine!"

He had the support in this contention of all the Jewish

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papers. They also cried, "On to Palestine!" Chaikel, now no more "Yapish," read of the formation of Palestine societies everywhere. In some of the larger cities, he heard of large organizations, gatherings, conferences and congresses. Delegates were to be sent to the Holy Land to study its agricultural facilities, to study viniculture, the careb, the olive, and dates. And Chaikel read beautiful descriptions of Palestine and Palestinean romances in which the hero contrived to die in the Holy Land, no far from Jerusalem, near by some well, etc. . . . .

There was something decidedly interesting and romantic in this agitation, to one of Chaikel's character. His whole soul seemed to be devoted to the cause and his enthusiasm was unbounded. He recalled the poetry of the Bible from the slumbering field of memory,—the dear country with its beautiful fields, mountains, hills and dales, and the bucolic streams that watered the plains. He felt as if he were living night and day in the Holy Land; so engrossed was he that he nearly forgot his wife and child. He reread Mapu's fervent romances, his "Ahavath Zion," and his "Ashmash Shomros," and he imagined he saw the Jewish nation redecked in glory and greatness. No other land but Palestine seemed available or possible for the Jews. So confirmed was Chaikel in this notion, that he unqualifiedly, without further investigation, devoted himself to extending the idea of Palestinean immigration. The Chevra Maskilim was metamorphosed into a Chevra Palestine, and a continuous agitation was begun. Meetings were organized, and fiery speeches were delivered to enthusiastic audiences. The discussions were open to young and old, boy or girl. It did not matter what was said, if only a fluent speech and a fiery harangue were delivered. The young folks were so inflamed with the idea that many ran away from home or left the gymnasium for Palestine, in order to till the soil there. . . .

A teacher living in the town was blessed with eight

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small children, the eldest of whom was sixteen, all afflicted with some ailment. His wife was a sickly woman and he himself was cursed with the well-known Jewish sickness. This teacher was very unsuccessful one season, for, instead of teaching fifteen children, as was usual with him, he could secure no more than eleven. He became convinced that Palestine was the proper place for the Jews, and especially for himself, and he announced to all his friends that he saw no other outlet for his talents but the Holy Land; there was no opportunity for him in Brebendefka. So the Chevra Palestine with great difficulty secured 150 roubles to pay his expenses and shipped him, his sickly wife and his ailing children, to Palestine to till the soil!

An old grumpy bachelor lived in Brebendefka. He was of no earthly use to any one. His chief occupation was slandering virtuous females. When he was hungry, and he was at loss whom to approach, he ran home to his poverty-stricken parents, and relieved them of their last crumb of bread. He was used to say: "If I had money to travel, I tell you I wouldn't be lost in the great world; I would know how to make my way." This shiftless, lazy, good-for-nothing, the enthusiastic little organization of Brebendefka shipped all at its own expense, every groschen, to Palestine. And what to do? to till the soil! . . . .

In a word, there was no judgment shown. With a few roubles in its treasury, they looked about to send someone to Palestine to till the soil; it was immaterial to them who that somebody was, physically able or intellectually weak; that was of no consequence.

Chaikel and his friends were exceedingly happy. The periodicals were not silent about Palestinean affairs. They read everything telling of how affairs were managed there. They saw movement in Israel and a new world, full of opportunity, being built for the Jews. . . Now the Jewish press spread a rumor that some notable, a Mr. So and So, was about to visit the Holy Land to make observations.

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Then it declared that a Palestinean congress was about to be called, when the truth would be known. . . Chaikel expanded with joy. He found life exceedingly interesting.

About this time the people began to call him the " Palestinean."

It remains now to acquaint you with the personal appearance of the Palestinean, although we feel that such personal descriptions are not in good taste.

He is of medium height. He has a pale, thin face; large bright eyes—eyes that seem to say, " I love you all." It must be admitted, his nose is a trifle longer than is absolutely necessary; his lips are thin and always puckered up as if ready and willing to speak; his forehead is large, broad and white, crowned with thick clusters of beautiful black hair, which was never combed—three or four feathers were always sticking there, if one would take the trouble to examine closely. He seemed to be excited and disturbed whenever one met him, as if he absolutely had no time, as if pressing business matters called for his immediate attention. He dressed tolerably well, but his clothes were always unbottoned. From his stiff white collar a few threads dangled and should one pull them, his collar would be completely unravelled. At home or at a meeting, he carried a pen over his right ear and a lead pencil over his left, and held another lead pencil with which he picked his teeth.

As we remarked once before, Chaikel's parents were poor. Therefore, to Brebendefka folks he is " a worthy young man," " a man of ability," " one good for everything," " a most excellent young man," etc., etc.

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Heine and Bœrne

By A. B. Arnold, M. D.

It is perhaps not generally known that to America belongs the honor of having issued the first publication of Heinrich Heine's complete works. Recently a similar edition appeared in Germany, a country which had shabbily treated one of its greatest poets, on whom the mantle of Göthe had fallen. Heine's "Book of Songs" shows a perfection of literary form, warbling forth in changeful mood its playful, gay and tender effusions. In the "Reisebilder," (Journey Pictures), written in masterly prose, occur some of his most exquisite poetical productions. Heine's wit and humor and sprightly sallies are delicious bits of reading, and his biting sarcasms and bitter irony are chiefly launched against the stolid, complacent attitude of the German people in submitting to the discipline of their thirty Kinglets and being resigned to remain the fifth wheel in the world's wagon. Heine called himself a "child of the Revolution" and made it the task of his life to establish a cordial relation between France and Germany. When for fifteen years preceding 1830, the sovereigns of Germany had broken the pledges of freedom to their subjects, Heine left Germany in disgust and settled in Paris, where he passed the rest of his short life. He said of himself, "I know not if I deserve a laurel wreath should some day be laid on my coffin. I trouble myself very little whether people praise my verses or blame them. But lay on my coffin a sword for I have been a brave soldier in the war of liberation for humanity." Heine certainly was a brave and brilliant soldier in the liberation of humanity, but posterity prefers to decorate his tomb with the emblem of the laurel. Heine is a Greek by his love of beauty and a Hebrew by an intense subjectiveness. His admiration of Jehudah Halevy came from a sympathetic

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poetic vein and despite his scoffing habit, he felt the sublimity of a yearning like that of Rachel "mourning for her children." He depicts Jewish people on the comic side, illustrated in the story of Moses Lump, who after having taken the pack from his shoulders, he and his family dressed in their best as Friday evening is approaching, the Sabbath lamp burning, he sees that the candles require snuffing. If at that moment the Great Rothschild had entered and were to ask him, "Moses Lump, what favor do you want?" Moses Lump would have answered, "Snuff me the candles," and the Great Rothschild would have exclaimed, in admiration: "If I were not Rothschild I would be Moses Lump."

Heine believed in a Renaissance after the French revolution, which would affect the whole of Europe. His anticipation was prophetic, for the restoration of mediævalism because no longer possible. The disrespect of Heine for things that were considered immaculate caused him to be feared and disliked, which his acknowledged accomplishments did not appease. He exhibited an intemperate susceptibility and an incessant mocking that cuts and cannot be parried. These blemishes are now forgotten in view of his remarkable literary merits.

Heine made no direct apology for having gone over to the church, but he took occasion to jest at the circumstance of his extraction for which he was not responsible and derided the meanness which exacted the sacrifice. One must consider the influences at work at a period when new aspirations took hold of eager minds through the political changes in Germany and affected a class of Jews unwilling to let their capabilities slumber and be obstructed by Judaism which they felt as an encumbrance. This was a huge mistake, demonstrated by Rieser, Lassalle and Lasker.

Enthusiasm for the French Revolution caught Börne as well as Heine and he experienced the same illusions. Börne's letters from Paris breathe a fervid patriotic spirit devoted to Germany, and despite his indignation strongly

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expressed at the pusillanimity of its people to strike for liberty, his memory is still venerated by them. He never used his pen merely for the sake of shining in literature. In one of his letters he says: "The work now, must be that of a citizen." In 1816, he published a defense of the Frankfurt Jews and was followed by a more trenchant article in which he attacked the opponents of the Jews that disclosed his talents as a powerful writer. Unexpectedly he joined the Lutheran Church. It is difficult to ascertain the true cause that led him to take his step. He relates the chagrin he felt when in early life the police wrote in his passport, *Juif de Frankfort*. His father, one of the wealthy and influential Frankfurt Jews and of the strictest orthodox persuasion, had provided him with an able teacher. In some of his writings he seems to favor the assimilation of the Jews so as to make them true German citizens. Börne was much influenced by Rousseau in valuing the equal rights of man even higher than liberty. This principle he defended with an earnestness and eloquence strongly in contrast with the lightness and badinage of Heine. No wonder that men so differently constituted kept apart, but Heine generously paid a high tribute to the "originality and love of truth" that characterized Börne. Both men endowed with rare mental gifts showed by their apostacy a weakness which is painful to record.

Happily, in countries where Jews form an integral part of the community, enjoying equal rights and privileges, the temptation to which Heine and Börne yielded is reduced to a minimum. In English-speaking countries, there is but a faint trace of ill will towards Jews, though it sometimes crops out where it is least expected. Renan is not the only eminent writer who lent currency to a one-sided opinion in reference to some alleged objectionable features of the Jewish character, though he subsequently expressed his regret in having given rise to a false impression. Uncritically, he apologizes for the bitter language of Jesus in relation to the

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Pharisees and the Master's harsh treatment of the money changers in the temple, by attributing this conduct to an acrimonious trait common to Jewish people in carrying on controversies, while the grace and loveliness of Jesus he considers unique. In adverting to the offensive meaning associated with the name Jew it is frequently asserted that there must be something unattractive in the temperament, ways or manner of the Jewish people despite their many good qualities which cannot be denied. This equivocal compliment accords with the fashion of linking the epithet, Christian, with every admirable manifestation of human nature. So the world goes in treating minorities. As a set-off, there is no religious denomination, however small in numbers, which does not claim to be in possession of the absolute truth, the perfect, ideal, final religion. But as Prof. Jowett says, " The force of observations which are based on reason and facts remains when the tide of religious or party feeling is going down."

Rabbi Benjamine's Experiment; or, from Generation to Generation

By Rabbi Joseph Leiser

Chapter X

An Inaugural Sermon and How it is Received

Jeffrey felt it was an auspicious event in his life when he confronted his congregation ready to deliver his first sermon. He intended to state his views fearlessly and fully. A newer light had come to him since he joined the Summer School, and he proposed to acquaint his congregation with his message of conviction, and start at once preaching the

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newer humanity, the larger life in which he wished to lead his people. The few members of his congregation whom he had met promised to be attentive listeners. They styled themselves Reformed Jews and were pleased to hear that Jeffrey was a liberal of the liberals, and came to them with a message of liberalism. Their conception of liberalism was very vague, uncertain, and even nebulous. They had emancipated themselves from many of the older forms such as wearing hats during divine service and reading the prayers in Hebrew. They intended to be modern, and trusted that Jeffrey would be as modern as some of the famous rabbis in the larger cities. All the men he met were very affable, very considerate, and showed him considerable attention, and he felt very comfortable and happy to be among them.

But when the time came to deliver his tremendous address, his face flushed and his lips quivered as a large audience stared eagerly at him. For the first time in his life he had the pleasure of addressing an entire congregation, men, women and children. In the forward pews sat the elders of the synagogue, the responsible members who voted on the affairs of the synagogue and elected the rabbi or discharged him. And at their side sat in pious devotion their wives smiling pleasantly at the young man who fumbled the pages of the ritual, and hesitatingly read the ancient prayers of his fathers. In the rear pews sat a bevy of girls outnumbering four to one their young gentlemen escorts, and they too were staring pleasantly at the young man in the pulpit, noting the cut of his clothes, the style of his neck-gear, the blush on his cheeks, and each in her way making such mental notes of approval or condemnation as girls will when a young man comes among them.

The synagogue itself was decorated for the occasion. The Women's Society brought flowers and potted plants to give it a festive air. That was agreed upon when the trustees elected a young man and a reformed preacher. Hard as they tried to conceal the barrenness of the walls,

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it still resembled a barracks, bare, empty, sooty. From the center of the ceiling hung a large chandelier crowded with milk-white globes, and at either end of the platform were stationed like sentries, the conventional seven-branched candlesticks. The reading desk was again lit by milk-white globes; in fact, the speaker seemed encircled by globes and flaring gas-jets, and in this emblazonry of light Jeffrey surveyed the audience, craning their necks to catch a full view of the speaker, while as he lifted his eyes to the organ-loft, he saw the few women who composed the choir leaning over the railing to hearken to his address. The expectancy of the congregation was so apparent that Jeffrey was embarrassed and trembled.

Fortunately for him he had memorized his sermon. During his visit at his home he had written his inaugural address, revised it and committed it to memory as the easiest method of delivering a great truth. In a full but solemn voice he began, slowly enunciating the ponderous sentences of his opening. He was thoroughly unnatural and stiff, and the shifting of the men and the fidgeting of the women indicated how thoroughly unsatisfactorily he was delivering his oration. But he waded deeper into it, lowering his voice and speaking more naturally, and the audience grew restful and attentive.

'Judaism is not a religion of ceremony," he exclaimed with an emphatic swing of his arm. "The Judaism we would practice is a religion of ethics. The Judaism we have evolved from the prophetic documents is a religion of life, a religion for man and humanity. The Jew can not longer afford to retain his message for himself and for those born in his household, the household of Jacob. He is a citizen of humanity, a member of this larger family of human beings who constitute the American nation. What is salvation to him is salvation for humanity, for his American brother. The fatality of Judaism has been wrought on the lines of narrowness. In this conceit our fathers considered

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themselves the preservers of the sole doctrine of religious inspiration. That is no longer true. Judaism, we say, is a religion of justice, of righteousness, and the Jew is famed as the world's teacher of religion. He boasts of his liberalism. His faith indeed is the faith of all thinking men. But he does not advance to the front and teach the peoples of earth that man is a social being, and, as a member of the human family, responsible for the welfare of his fellow-man. The Jew is satisfied to live his secluded life. He is self-satisfied to remain confined to his synagogue. But that can no longer obtain in this world where we are called into being. It is not the purpose of the Almighty to keep us alive in order that we may glorify ourselves. The Jew is the teacher of religion, and to teach he must merge with his fellowmen, and with them attempt to erase all distinctions, all sectional lines, and unite the families of earth. This is his prophetic vision, and he must be true to that prophecy. He still hopes to see the day of a united humanity. In his most solemn prayers he prays for that day when before God neither Jews nor non-Jews are assembled, but where all are sons of God. This is the liberalism I wish to preach to you, and the doctrine I must propound. In a word, I believe in the wider synagogue, in the larger Judaism that is not bound by race or creed, the Judaism inclusive, humanitarian, universal."

To this effect he spoke. And as he neared the concluding sentences he grew really eloquent, filling his words with the sincerity of his conviction. He was proud of his efforts, for they embodied freely the full significance of his latest conversion. He pleased the congregation, and the hubbub of voices, overleaping the restraint of whisper, assured him that he had impressed his audience with his sermon.

After he had pronounced the benediction, the congregation swarmed about him, all eager to make his acquaintance and congratulate him on his efforts.

"Fine lecture, Doctor," said Mr. Wile, a diminutive and

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narrow-chested man, who incessantly stroked his thin beard. "In fact, this was the most eloquent sermon ever delivered in this building. I pride myself on my liberalism and I am the only one, sir, in this congregation who has always maintained such liberalism. I believe the Jew must be liberal because he is an American."

The pressing of the crowd did not permit Mr. Wile to continue his comments, and a young man, stout, full-faced and clean shaven, a smile twinkling merrily in his large friendly eyes, seized Jeffrey by the hand. "I agree with you, young man. You are strictly modern, and that's what we want. We are done with the old-timers and glad to have you," he concluded hastily, to make way for others.

Men and women pressed close to him, all shaking hands and congratulating him on his "fine lecture," as they styled it. Each in his way offered comments, and all agreed with him. Some even commended him for rapping the self-satisfied Jews over the knuckles, and a young man especially enjoyed the "roast," as he termed it, Jeffrey gave the Jews for neglecting to do their duty. "That roast was fine," he told Jeffrey. "I tell you, you just roast them whenever you feel like it. I know the Jews. They like roasting!"

It was difficult for Jeffrey to follow him and understand his meaning. But he was in a holiday mood. He considered his inaugural sermon a triumph and flattered himself on the liberality of his congregation. When a reporter begged an interview and Jeffrey gave him the entire manuscript of his sermon, he thought fame would come to him open-armed and carry him into the world as the leader of the new religious movement. How he wished Minna could have heard him, or any of his Glenburn friends! He cared more for their approval than the sanction of his old college. In fact, contrary to the custom of his class-mates, he failed to telegraph the result of his first address to the faculty, so that the President the following morning might read the message before the members of the younger classes as a

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source of inspiration. He did not telegraph, for he felt he had alienated himself from his college.

Through the throng of elbowing people he edged his way to the door. As he passed into the vestibule, Hertz, who had not presented himself among his well-wishers, called him aside.

"Next time you must read the *Kaddish* slower," he commanded sharply. "Who can follow you? You read so fast; and I want more Hebrew. This is a Jewish congregation. We read Hebrew and not English. Do you think we are *goyim?*"

So abruptly and dictatorially did he deliver these "orders" that Jeffrey was breathless in astonishment. The congregation had thinned considerably. In another aisle stood a young man conversing with a number of young women. Jeffrey turned his flushed face toward them and Hertz repeated his commands with increasing vehemence.

"Mr. Wile and I arranged the ritual," Jeffrey said deprecatingly.

"I am president of this *schule,*" Hertz cried wrathfully, "and you do what I tell you. I hire you, and I am boss. Understand?"

His temper overpowered him and he lost control of his voice. The girls turned towards them, and the young man, tall and slender, parting his stiff wiry hair in the center of his very smooth forehead, moved through the pew to Jeffrey's side in time to hear Hertz repeat his command.

"Don't mind him, doctor," said the young man, "he's daft. You are all right. You suit us and we have something to say."

Hertz was minded to answer him, but his wife, who was gossiping with some of her friends, came into the crowd that at this time had gathered about Jeffrey and the president, and drew him from the circle, severely upbraiding him for interfering.

Jeffrey stood dazed. Mr. Wile apologized for the presi-

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dent, and a few members of the congregation who were lingering about the synagogue, assured Jeffrey that the president was really a harmless fellow who always asserted himself at improper moments. He had been so long president of the congregation that he did not know what the younger generation desired, and in fact, he was powerless, since no one agreed with him.

The explanation satisfied, so far as explanations satisfy, and Jeffrey accepted the invitation of a young man to join him and the young ladies in a little refreshment.

(*To be continued.*)

Fate

From the Divan of Abraham Ibn Ezra

By J. Friedlander

Planet and star in my natal hour
From their even course deflected;
And a ruling spirit, harsh and dour,
In my destiny reflected.

If lamps I sold for petty gain,
I would but earn regret;
The Heavenly sphere would change amain
The sun would never set!

And if in gruesome shrouds I dealt,
The world with joy would ring:
For ache and pain would ne'er be felt,
And death would lose its sting.

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Jewish Characters in Fiction; English Literature

By Rabbi Harry Levi.

In "Tancred" we have a Jewish estimate of the Jew, the first Jewish estimate in English Fiction. After all, convictions count. Though Christian in name, Disraeli was Jewish in thought, and thought and belief in religion mean more than name. Jewish birth is less than Jewish worth.

In "The Vale of Cedars," we are given another Jewish estimate of the Jew, but it differs vitally from that in "Tancred." Disraeli writes of modern times; Grace Aguilar of the past; Disraeli of the Orient and England; Grace Aguilar of Spain. Necessarily the Jews both describe, differ. Men do not merely influence their age and surroundings. They are in turn influenced by them. The Jew of Palestine is not the Jew of Spain, though the Jew of Spain may once have been the Jew of Palestine. Nor is the Jew of the nineteenth century, the Jew of the fifteenth. All Jews may be brothers (there is a Jewish solidarity) and there may be a Jewish conservatism. But neither Jewish solidarity nor Jewish conservatism has been proof against influence from without. The Jew has given the world much, but he has taken from it also. In some respects the conqueror has been conquered. The Jew is to a degree the product of time and place, of age and circumstance. Therefore Marie and Eva are not the same, though both are the creation of Jewish minds.

But aside from this, a writer can put only himself into his work. Let him seek to hide himself as he may, his literary productions will constitute his biography. Emerson quotes a painter who said no artist could draw a tree "without in some sort becoming a tree." Disraeli wrote

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himself into his books. He could not help it. The same may be said of Grace Aguilar. That is why we find the one in "Tancred," the other in "The Vale of Cedars."

Disraeli believed a man could do anything, if he but determined to do it and persisted in the determination. His own life was the most striking illustration of his philosophy. Yet he was a believer in tradition. The past meant everything to him. He reveled in that past and when not disturbed by affairs of state, lived in it.

Grace Aguilar too loved Israel's past. She grieved that her coreligionists did not have a better acquaintance with that past. She did what she could to develop that acquaintance. She urged the study of Hebrew. But with it all, she was not a traditionalist. Indeed, she often claimed that tradition shackled the Jewish mind, which claim Leeser, who edited her "Spirit of Judaism" and "Jewish Faith," in his editorial notes, often combats. Certain it is, that while loving Judaism, and upholding it and defending it, she was a powerful champion of "Reform." She felt that in England, at least, the absence of such "Reform" denied the Jew an interest in Judaism, and denied the Jewess Judaism altogether. For the young man in the synagogue, she argued, there were teachers and books; for the young woman, neither.

True, we do not find all of this in "The Vale of Cedars," but we can understand her book only as we understand herself. She was loyal to her Judaism. It was *her* Judaism. (After all, must not Judaism be an individual matter?) Her Judaism may not have been yours or mine, but it was a worthy Judaism, and such as it was, she tried to give it to others, and make it part of them, as it was of her. It meant much to her. She earnestly and sincerely worked to make it mean as much to others.

"The Vale of Cedars" is a story of Jewish or rather Marrano life in Spain during the Fifteenth Century. For the student of Jewish history, Spain has an indescribable

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charm. For there the Jew lived long and achieved much. He came to Spain most likely during the time of the Roman Republic. He came as a freeman; but as soon as Christianity became influential there, he began to suffer. The coming of the Mohammedans was for him a blessing. For four centuries and more (710-1150) he lived in Paradise. Then began the Almohade Dynasty; and again the Jew suffered. Gradually Catholic power grew in Spain. The Jew hoped and prayed that its growth might mean peace for him. For a time his prayer was answered and his hope realized, but only for a time. Mediaeval Christianity was sincere, but narrow, fanatical and bigoted. So long as it had other political forces with which to contend, it overlooked the Jew, or looked to him merely for financial aid. But when it was mistress of all it surveyed, the Jew could prepare for the worst. First the Jew was persecuted. Then he was given the choice of conversion or confiscation. And finally the alternative was presented to him: exile or death. To prevent confiscation and escape death, many Jews feigned conversion. These were the Marranos. The climax came when in 1492, twelve years after the Inquisition was established, and the very year when Columbus, through Jewish instrumentality, went forth on his epoch making voyage, the Jews of Spain, to the number of about 300,000, were exiled from the home they had so long known, but would not be permitted to re-enter until 1868.

Such a history cannot help interesting one to whom Judaism and the Jew are of any concern. It interested Disraeli. His own ancestors had contributed to the making of that history. It interested Grace Aguilar too. While yet a child, she studied it under her father's guidance. And had not the Aguilars centuries back suffered in Portugal as did the Jews in Spain and for the same reasons? In these facts "The Vale of Cedars" must have found its beginnings.

If we are critical we shall find some historical inaccuracies. We shall be able, too, to pick flaws in the liter-

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ary style. It will not be exceedingly difficult to prove here and there inconsistency. But what matter all this?

Grace Aguilar was but thirty-one years of age when she passed away. She gave her very life to the Jewish cause. She stood up for it and wrote for it in sickness and pain. To the last she was its ardent champion. She died in 1847, but her influence still lives.

Like Disraeli in her interest in Jewish history, and resembling him somewhat in his theory of tradition and racialism, like Grace Aguilar in her interest in modern Jewish life, but greater than both in her psychological grasp of Jewish character, was George Eliot, who in 1876 wrote "Daniel Deronda." To say this book had a curious reception is putting it mildly. Its author had always made it a point to read only such literary references to herself and her books, as her husband judged would interest her. Even this did not permit her to remain ignorant of the harsh criticisms directed against this her last book and particularly against its consideration of Jewish life. "The Jewish element seems likely to satisfy nobody," she wrote in her "Journal" April 12, 1876. And again, December 1, the same year: "Since September, I have been made aware of much repugnance or else indifference toward the Jewish part of Deronda." And in a letter to Prof. Kaufman, of Buda Pesth, May 31, 1877: "Though the prejudice and ignorant obtuseness which has met my effort to contribute something to the ennobling of Judaism in the conception of the Jewish community, has never for a moment made me repent my choice, but rather has been added proof to me that the effort has been needed, yet I confess that I had an unsatisfied hunger for certain signs of sympathetic discernment which you only have given."

It cannot be said that the absence of this "sympathetic discernment," for which George Eliot hungered, was altogether a surprise to her. She had anticipated it. She

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knew the world did not know or understand the Jew, and she knew for a long time it would not understand or appreciate Mordecai. But it was just these conditions that prompted her to write her "Daniel Deronda." "As to the Jewish element in Deronda," she wrote to Mrs. H. B. Stowe, October 29, 1876, "I expected from first to last in writing it, that it would create much stronger resistance, and even repulsion, than it has actually met with. But precisely because I felt that the usual attitude of Christians toward Jews is—I hardly know whether to say more impious or more stupid when viewed in the light of their professed principles, I therefore felt urged to treat Jews with such sympathy and understanding as my nature and knowledge could attain to. . . . There is nothing I should care more to do, if it were possible, than to arouse the imagination of men and women to a vision of human claims in those races of their fellowmen who most differ from them in customs and beliefs. But toward the Hebrews, we western people who have been reared in Christianity, have a peculiar debt, and whether we acknowledge it or not a peculiar thoroughness of fellowship in religious and moral sentiment. Can anything be more disgusting than to hear people called "educated" making small jokes about eating ham, and showing themselves empty of any real knowledge as to the relation of their own social and religious life to the history of the people they think themselves witty in insulting? . . . . To my feeling this deadness to the history, which has prepared half our world for us, this inability to find interest in any form of life that is not clad in the same coat-tails and flounces as our own, lies very close to the worst kind of irreligion. The best that can be said of it is, that it is a sign of the intellectual narrowness, in plain English, the stupidity, which is still the average mark of our culture. . . . I sum up with the writer of the Book of Maccabees. "If I have done well and as befits the subject, it is what I desired, and if I have done ill, it is what I could attain unto."

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These words give us an insight into George Eliot's attitude toward the Jew. They show us why she wrote "Daniel Deronda" and why she pictured its Jewish characters as she did. They prove her to have been "without prejudice," and brave enough to champion a cause she believed just and right, whatever the consequences.

George Eliot studied Jewish history and Jewish life. She was not content with mere superficial observation. That observation had been sufficient for Marlowe and Sheridan and Thackeray and Dickens. It was not enough for George Eliot. She insisted on getting beneath the surface. She was not satisfied with seeing. She wanted to understand, and understanding means study, and long and patient study. George Eliot was nothing if not a student. She was not expert in her every line of study, but nothing left her hands that did not bespeak honest and patient research. Others stood aloof from the Jew. If they spoke of him it was of his appearance. Of his real home life and thought life they knew nothing. They did not write to do him justice. They did not care to do him justice. But George Eliot gave herself to the study of the Jew, honestly, impartially, and in view of his lowly position, sympathetically. She penetrated beneath his hard exterior and she found the treasure within.

"If Dickens," she wrote in her essay on "The Natural History of German Life," "could give us their (city folks) psychological character—their conception of life and their emotions, with the same truth as their idiom and their manners, his books would be the greatest contribution art has ever made to the awakening of social sympathies." But that is just where Dickens was weak and George Eliot herself strong. He was the more imaginative of the two, but he lacked the power of psychological analysis, that was her's. Scott could project himself better into the past. His "Ivanhoe" is a remarkable illustration of this ability. But Scott could not analyze and interpret character as could

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George Eliot. That is why Mordecai, misunderstood as he has always been, is more truly Jewish than Rebecca and Fagin and even Riah. It takes a Jew to understand a Jew. But George Eliot understood him, though no Jewish blood coursed through her veins.

Leeser complained that Grace Aguilar underestimated tradition. George Eliot overestimated it. She was a firm believer in heredity. In "The Spanish Gypsy," she puts these words into the mouth of the Prior:

"What! Shall the trick of nostrils and of lips
Descend through generations, and the soul,
That moves within our frame like God in worlds
Convulsing, urging, melting, withering,
Imprint no record, leave no documents,
Of her great history?

Now the Jew has inherited a glorious past, a past to remember, for the best in life comes from such remembrance. It is the source of all that is moral and spiritual in men. Tradition has made the Jew. It is for him therefore to keep that tradition alive, and since that tradition is a national one, the duty of the Jew lies in resurrecting his Jewish nationality. "The preservation of national memories is an element and a means of national greatness, and their revival a sign of reviving nationality." Each nation has its own work to do, and its own contributions to make to world life. Israel is still a nation, though a nation without a political home, and without a thorough recognition of and loyalty to its national ideas and ideals, its national tradition, its national inheritance. Let therefore a Jewish state arise, Jewish nationality live again. The Jew will then do his best, and in that best the whole world will be blessed.

This reasoning runs through "Daniel Deronda," "The Impressions of Theophrastus Such," and "The Spanish Gypsy." But its repetition at times threatens to become as monotonous as in parts it is untrue. No one denies the influence of heredity and tradition. But there are plenty

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who will deny both unlimited influence, as there will be plenty to deny that the necessary result of their influence will be the resurrection of nationalities that have long gone to their graves. Indeed, to many it appears that the fusion of differing nationalities has been not a curse but a blessing. At least England and the United States are not the weakest countries in the world. George Eliot seems to have caught the distant whisper of this truth. "The tendency of things is toward quicker or slower fusion of races. It is impossible to arrest this tendency." (Theophrastus Such.) Would George Eliot bewail this fusion, or distinguish between a nation and a race? At any rate, with her, tradition is everything. What under the circumstances she believes to be the power of personality, it is difficult to determine. Disraeli exaggerated the importance of race; yet he felt the individual could do anything. But if tradition is to determine a man's life, what can he determine? Surely he does not fashion his own tradition. Does he mould it? Shakespeare felt that a man would be true to others if he were true to himself. George Eliot seems to think a man will be true to himself only if he is true to tradition. Is not the reverse more reasonable?

Despite the undue stress laid upon heredity and tradition, George Eliot may be said to have created the "Jew in English Fiction." Cumberland drew a good Jew, Sheva. Scott pictured a beautiful Jewess, Rebecca. Dickens painted an angel almost, Riah. But George Eliot gave us the first real Jew. She was the first to find the Jew as he was, not merely as he appeared. She studied him from within not merely from without. She fathomed the depths of his real life.

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Our Book Table

BIBLIOGRAPHICAL.

Under this heading will be given the titles of books, magazines and newspaper articles appearing up to the 15th of last month, which may interest Jewish readers.

Adon Olam (Ancient Hebrew Hymn). English paraphrase by Israel Gollancz, M.A.; music by Arthur M. Friedlander, A.R.C.M. London, Novello & Co.

Animals of the Bible (The). By Gambier Bolton. Charles Scribner's Sons. New York.

Exil (a Drama of Jewish Life). By Heinrich Grunau. Dresden and Leipziger. E. Piersons.

Hazlochas Haodom, von David Leb Nasch, Pressburg. Published by the Author.

Juedische Krankenpflegerinnen. Dr. Gustav Feldmann. Cassel, Germany. Gebrueder Gotthelf.

Wo Waeren die "Zehn Stamme Israels" zu suchen. Dr. M. Lewin. Frankfurt am Main. J. Kauffmann, 1901.

Zeitschrift fuer Hebraische Bibliographie. Von Dr. A. Friedmann und Dr. H. Brody. Part No. 5. Frankfurt am Main. J. Kauffmann, 1901.

Articles of Jewish Interest

Biblical Discoveries that have Stirred the World. Prof. R. W. Rogers. *Sunday School Times*, Jan. 25th.

Changes in the Conception of God. Felix Adler. *American Hebrew*, Dec. 27, 1901; Jan. 3d and 10th, 1902.

Felsenthal, Dr. Bernhard; His Eightieth Birthday. *Reform Advocate*, Jan. 4th.

The Ideal Republic of the Greek and the Jew. Rev. Samuel Sale. *Jewish Voice*, Jan. 17.

Jewish Agriculturists' Aid Society. *Ameriian Israelite*, Jan. 16th.

Jewish Agricultural Colonies, The Social Life of. *Jewish Exponent*, Dec. 27, 1901.

The Jews of Jerusalem. Martin A. Meyer *Jewish Comment*, Jan. 3.

A Jewish Nursing Sister. Miss Shappere. *Jewish Chronicle*, Jan. 10.

Jewish Surnames. A. M. Hyamson. *Jewish Chronicle*, Jan. 3.

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Mendes, Rev. Dr. F. de Sola. Twenty-fifth Anniversary of His Ministry. *American Hebrew*, Jan. 17.

Patriot Jewish Minister of the American Revolution. Leon Huehner. *Jewish Comment*, Jan. 10.

Pernambuco; The Jews of. Pereira Da Costa. *Jewish Messenger*, Jan. 3, *et seq.*

Religious Schools; Their Evils and Remedies. *Jewish Exponent*, Dec. 27, 1901.

Small-Pox and Jewish Hygiene. J. Snowman, M.D. *American Hebrew*, Jan. 10.

Social Life Among Immigrant Populations. Dr. Chas. S. Bernheimer. *Jewish Comment*, Jan. 24.

Symbols for God; Do Jews Need New. Rabbi S. Schulman. *American Hebrew*, Jan. 24.

Two Jewish Scholars: Bernhard Felsenthal, Jair Hayim Bacharach. *Jewish Comment*, Jan. 3.

Zionism, The Fifth Congress. *Jewish Chronicle*, Jan. 10; *Die Welt*, Jan. 10; *Jewish Comment*, Jan. 17.

Here and Abroad.

The news here given is intended to be for the four weeks ending the 20th of the preceding month. Foreign news ends, of course, a few days earlier.

On Sunday, January 10th, a meeting was held at the Madison Avenue Temple in Baltimore, for the purpose of forming a federation of the Jewish charitable organizations of the city.

Ruth House, for self-supporting Jewish girls, was opened last month at 3 Lincoln avenue, Chicago. Its purpose is to furnish a home with refined and wholesome surroundings to girls who receive small wages.

Hon. Oscar S. Straus, who took so prominent a part last year in the movement in behalf of industrial peace, and which resulted in the appointment of a committee of employees, employers and public men for the adjustment of differences, has been chosen President of the New York Board of Trade and Transportation. Mr. Straus has also been honored by his appointment by the President as permanent member of the Committee of Arbitration at the Hague.

The forty-seventh anniversary of the Association for

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the Relief of Jewish Widows and Orphans of New Orleans, was held on the 12th of January. The exercises included a prayer by Rabbi M. B. Jacobson, an exhibition of the little kindergartners, an address by the president, Gabe Kahn, who made a warm plea for the financial support of the institution, Rabbi I. L. Leucht and Rabbi M. Samfield, who delivered the oration of the day. Rabbi Samfield made a strong plea for manual training. He did not speak of higher education, but of the value of technical training. He wanted to know if the people could take it on their conscience to send out an orphan without being equipped so that he could go into an office or shop. In the evening there was a banquet. The committee consisted of Nat. Strauss, chairman; Gabe Kahn, Rabbi I. L. Leucht, Wm. Adler, Simon Gumbel, Leonard L. Stern, Jos. Magner, Jos. Kohn, Simon Cohn, S. Wolf, Julius Keiffer, A. Ermann, Jonas Hiller, David Levy, F. J. Dreyfous, Jos. Trautman, Nathan Goldstein, Abe Meyer, L. M. Rich, Archibald A. Marx and Sol. Harpman.

A number of our co-religionists have been appointed to office by the Hon. Seth Low, Mayor of Greater New York. On the Board of Education there are Abraham Stern, Felix M. Warburg, J. W. Mack, Arnold W. Brunner and M. B. Jonas. The Trustees of the Allied Hospitals, having charge of all the hospitals formerly under the care of the Commissioner of Charities, are Samuel Sachs and Marcus Stine. Samuel Strasburger has been appointed Commissioner of Taxes. Julius M. Mayer was appointed for the judgeship made vacant by the election of Mr. Jerome as District-Attorney. Philip Cowen, the publisher of *The American Hebrew* and of THE MENORAH, has been appointed Supervisor of the *City Record*. The *City Record* is a daily publication issued by the city, containing the transactions of the various departments and advertisements concerning municipal matters. Besides this, the office has charge of all the stationery, printing and bookbinding of the city, to which has been added latterly the advertising as well, making the total sum passing through his hands in excess of three-quarters of a million dollars. On the Mayor's staff is John Gruenberg as bond clerk. Hon. Alfred Steckler has been appointed by the Governor of the State to fill the vacancy on the Supreme Court Bench, caused by the death of Mr. David McAdam. Mr. Steckler held a judgeship many years ago, having been elected by a very large majority when but twenty-five years of age, and holding the position for upwards of ten years.

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Mr. Edgar Speyer, head of the English branch of Speyer Bros., has given £25,000 to King Edward's Hospital Fund.

We take the following from the London *Jewish Chronicle*:—Apropos of the decision of the King to devote Sir Ernest Cassel's gift of £200,000 for the purposes of a country sanatarium for consumptives, the *Court Circular* reminds us that the institution has already its prototype in the State of New York, namely, the "Montefiore Home" Country Sanatarium, at Bedford Station, Westchester County. "It is appropriate that the King should have been supplied with this gift from a Jewish purse, for in America it is Jewish philanthropists who have supplied the money to cope with the 'white man's plague.' The patients, however, belong to creeds and races of every description. Another point of comparison is interesting—that while the King is taking an interest in the subject in this country, it was Mr. Roosevelt who, as Vice-President, opened on 'Decoration Day,' 1901, the 'Montefiore Home' Sanatarium."

Abraham Slimmer, of Waverly, Ind., has offered to give $25,000 towards the erection of a Jewish hospital in Milwaukee, Wis., if the community will secure a membership of 500, guaranteeing $2500 a year towards the maintenance of the proposed hospital.

The will of Louis Stettauer, who died in New York, on January 22d last, leaves to the Hebrew Benevolent and Orphan Asylum, $1,000; the Montefiore Home, $1,500; the Home for Aged and Infirm Hebrews, $1,000; the Hebrew Free School Association, $500; the United Hebrew Charities, $1,000; the Hebrew Technichal Institute, $500, and the United Relief Works of the Society for Ethical Culture, the New York Society for the Prevention of Cruelty to Children, the Mount Sinai Training School for Nurses, and the Educational Alliance, bequests of $500 each. Mr. Stettauer leaves his pew in Temple Emanu-El to Mt. Sinai Hospital.

Columbia University has received a gift of $3,000 from Adolph Lewisohn, for the purchase of 50,000 dissertations or theses of foreign universities, mostly in pamphlet form, which will be added to the library. The University already owns about 40,000 of these dissertations and with those to be secured through the generosity of Mr. Lewisohn, this collection will be the most extensive of any institution in this country. The dissertations embrace nearly every branch of scientific work.

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The Zionist Congress.

The Fifth International Zionist Congress was convened at Basle, Switzerland, Thursday, December 25th. There were 278 delegates present. Dr. Theodor Herzl presided. The sessions of the Congress were prolonged for three days. There were day and evening sessions, one session lasting to 3 o'clock in the morning.

The president, Dr. Herzl, read his report in which reference was made to his audience with the Sultan. The words of the report in this respect were: "The kindness and heartiness of this reception realized my fondest hopes. From the words and the attitude of His Majesty, I gained the conviction that in the reigning Khalif the Jewish people have a friend and protector. The Sultan has authorized me publicly to announce this." Reports were read from Zionist societies in almost every section of the globe. The accounts showed an income of 146,314 francs; expense about 120,000 francs.

On Friday Dr. Nordau delivered a very eloquent address, and was followed by Dr. Jeremais of Posen, on the "Physical Conditions of the Jews." A telegram was received from the Sultan acknowledging the greetings of the Congress. It was decided by the Congress to establish a National Fund to be used for the purchase of land in Palestine.

Israel Zangwill was the principal speaker Sunday evening and frankly disapproved of the work of the IKA. It was decided to use a part of the money forfeited by shareholders for the purposes of the Actions Comite. There was a word conflict between what is known as the Culture element and the Herzlian party, which did not take organized form. The following Americans were re-elected on the Greater Actions Comite: Professor R. Gottheil, Rev. Stephen S. Wise, Rev. S. Schaffer, Leon Solotkoff, and B. Horwitz, of Chicago.

NECROLOGY

On December 31, 1901, Simon Long, of Wilkesbarre, died at the age of 75 years.

David Kohns, who died at New York December 24, 1901, was one of the oldest members of Temple Beth-El, of which he was the secretary and treasurer many years ago.

Rev. Dr. Adolph Moses died in Louisville, Ky., Jan. 7, in his sixty-second year. He was born in Posen, graduated from Breslau University, becoming a teacher in Hebrew, and enlisted under the banner of Garibaldi in Italy's struggle for freedom. He reached this country in 1870, was called to the pulpit of the Montgomery, Ala., Congregation; after

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two years' service, he went to Mobile, and in 1881 became rabbi of Congregation Adath Israel of Louisville, remaining there until his death. He was editor of the *Zeitgeist*, and the author of two novels, "Luser, the Watchmaker," and "The Cholera Bride." He took up the study of medicine ten years ago, taking his degree at the Louisville College.

Mons. Jean de Bloch, Russian Counsellor of State, died at Warsaw, his native city, January 6. He was 65 years of age, and is best known as the author of the great work "The Future of War," which it is believed influenced the Czar to call the Hague Conference. He was born a Jew, but converted to Christianity. He took a great interest in the Jews, and did much to ameliorate their condition.

Emil Ladenburg, Geheimer Commerzienrath, died on January 2, in Frankfort, aged 79.

Levi Strauss, a native of Steinach, Bavaria, died in Baltimore, Md., January 15, in his eighty-seventh year. He was prominently identified with the Jewish interests of Baltimore.

Abraham Goldsmith, of Philadelphia, Pa., died Jan. 20, at his home in that city, aged seventy years. For 45 years he had lived in Philadelphia, and was at one time very prominent in local Jewish affairs in that city.

Independent Order B'ne B'rith

Annual Convention of D. G. L. No. 3

THE biennial convention of District Grand Lodge No. 3, Independent Order B'ne B'rith, was held on Sunday and Monday, January 26th and 27th, at Covenant Hall, Philadelphia, and was attended by a number of distinguished members of the Order.

After an invocation by Past President Jacob Singer, the convention was opened by President Frederick L. Wormser, of Scranton, and Grand Lodge officers and Past Presidents of local B'ne B'rith lodges were installed as members of the Grand Lodge Convention. A brief preliminary session was held, Seligman J. Strauss officiating as installing officer, after which the delegates proceeded to the Keneseth Israel Temple to attend the special B'ne B'rith service which had been arranged.

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Following the regular Sunday morning service, the Rev. Dr. Joseph Krauskopf welcomed the members of the B'ne B'rith Order, referring to their presence as an extraordinary circumstance, which had interrupted the series of lectures on "The Seven Ages of Man" being delivered at the Temple.

A hearty welcome was tendered by the people of the City of Brotherly Love to the Order of Brotherly Love—the champions of Israel's sacred creed. Never had a more truly Jewish congregation worshiped at this shrine. In this union service of B'ne B'rith and Keneseth Israel the rabbi saw the symbol of what every congregation should stand for—a union of creed and deed. The Order had rendered inestimable service to the cause of Israel. It had founded many a hospital, asylum, home and educational institution, and it had established many Jewish congregations. It recognized the fact that there must be religion before there could be charity. Wherever religion was neglected, the neglect of humanity was sure to follow.

Dr. Krauskopf then introduced the Grand President of the Order, Leo N. Levi, of New York, as the speaker of the occasion.

Oration of President Levi.

After expressing thanks to Dr. Krauskopf for his words of approval and encouragement, Mr. Levi pointed out that in almost every community the status of the Order of B'ne B'rith was measured and judged by standards of local limitations. Such a narrow view was deprecated as untenable to a thinking mind. Where the lodges or their leaders were inefficient, the fault lay in local shortcomings. The speaker pictured the condition of the Jews in Russia, Austria, Germany, France and South America, and emphasized the fact that of the ten millions of Jews scattered throughout the world, the great majority were still under the rod of oppression. The suffering of their brethren was the affair of all Jews. An affront or an outrage in any part of the world aroused the sympathy of all. To bring about concerted action, the B'ne B'rith Order had been established sixty years ago. It now numbered 30,000 members. Its lodges are located in the United States, in Germany, Austria, Roumania, Egypt, Morocco, Palestine and other countries. In the United States there are seven Districts, with a membership of 19,000. The organization proposed to stand for Jews throughout the world; to provide aid for the downtrodden, and to protect those who were unjustly assailed. It had rendered great service to the furthering of economic reforms

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among the Jews of Galicia, and had recently succeeded in stemming a threatened exodus of thousands of Roumanian Jews destined to the Atlantic seaboards of the United States, impressing upon the Jews of foreign lands the fact that no one should come to this country without due regard to the laws of the United States and the economic conditions prevailing here.

As a country's army and navy must be prepared for the emergency of war, so it was requisite that the Jews should have an organization which should be ready to meet the conditions arising among their co-religionists throughout the world. At the time of the Galveston flood the Order had been able to render important aid within forty-eight hours, relieving not only immediate distress, but re-establishing those persons who had lost their means of support. In Denver it had made available the Jewish Hospital for Consumptives for the afflicted Jews of the country. In Philadelphia it had established a Jewish Manual Training School. The speaker appealed to his hearers to utilize the magnificent machinery of the Order, and asked them to take up the plough and plough the furrows in which the harvest would be theirs.

AFTERNOON SESSION.

After lunching at the convention headquarters, the Lorraine Hotel, the delegates assembled at Covenant Hall at two o'clock, where a prolonged private session was devoted principally to a discussion of changes in the endowment features of the Order. Bro. Oscar H. Rosenbaum, of Pittsburg, and Bro. D. Platowsky, of Philadelphia, presided.

The report of President Wormser reviewed the work of the District Grand Lodge during the past two years, and revealed a favorable condition of affairs in the territory covered by the District. The report referred to the fact that the machinery of the Order had been placed at the service of the Jewish Chautauqua Society and to the aid being furnished the Denver Hospital for Consumptives. Aid had been furnished by the lodges to the sufferers from the Galveston flood. The Order had applied itself to the distribution of 3,000 Roumanian refugees throughout the United States, and to the removal and distribution of poor Jews from the New York Ghetto. Reference was made to the death during the year of Simon Jacoby.

Bro. S. W. Goodman, of Philadelphia, President of the Widows' and Orphans' Endowment Commission, submitted a report showing that since the previous report there had

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been forty-four deaths, and that forty-two payments had been made from the Endowment Fund to the surviving members of the families, amounting to $29,950. Two payments are still to be made. The receipts of the Endowment Fund amounted to $34,320. The Reserve Fund is $87,342.42.

Other reports were submitted by Bro. M. K. Cohen, of Philadelphia, secretary; Bro. M. C. Hirsch, of Slatington, treasurer; the General Committee, and Bro. Maurice Fels, of Philadelphia, chairman of the Board of Governors of the Training School.

Grand President Leo N. Levi then addressed the delegates on the important work done by the B'ne B'rith Manual Training School in Philadelphia, the operation of which, he said, was in direct line with the purposes of the Order.

The pupils of the training school, numbering 94, entered the hall in a body, and were introduced by Bro. Fels. H. W. Hetzel, superintendent of the school, and Max Leberman, one of the pupils, delivered short addresses. Some of the work of the pupils was on exhibition in the hall and elicited considerable praise.

Report of Training School

Brothers: I transmit herewith report of the superintendent of the Manual Training School, in which is given account in detail of the work during the last two years.

The school has continued on the lines reported at your former meetings, but has grown both in the course of instruction and the number of pupils. The instruction in drawing has been enriched by an interesting method in free hand drawing, and the wood shop apparatus enlarged by facilities for wood turning, which is an important addition and has been long wished for.

During the two years preceding my last report the number of pupils on the rolls averaged forty-nine. The average number since that time has been sixty-one.

We are able to report nine boys placed in mechanical trades, of whom seven remain in such occupations. In addition to these, thirteen of the pupils have entered the two higher Manual Training Schools of Philadelphia. The greater number of pupils leave before they reach the age suitable for taking up mechanical trades. This was originally anticipated, and has been before referred to. It is as evident as ever that this is due to the indifference of parents, and not to the want of interest on the part of the children. It is difficult to make many of the parents realize the impor-

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tance of early training. To do so has been the constant effort of the superintendent, which in numerous instances has had good results. Every additional month gained is an addition to the boys' education. They become better and more capable men even if their living be earned by other than mechanical work. The benefit of the school, therefore, does not exhaust itself in helping those whom it sends out as apprentices, but passes to many who unfortunately are compelled to leave before the full advantage has been gained.

The efforts of the teachers have shown no relaxation. A strong, healthy, real interest in the boys' welfare as well as in that of the school constantly appears, and is the very strongest element in whatever benefit the school has been able to confer.

I wish to express the Governing Committee's appreciation of the good will of the Hebrew Education Society, which has provided the rooms occupied with light and heat free of expense, and given us other substantial aid.

REPORT ON DENVER HOSPITAL.

A report was submitted by Bro. Louis Gerstly, representative of the Order to the National Jewish Hospital for Consumptives at Denver. It stated in part:

The Board of Officers found it necessary to enlarge the capacity of the hospital, owing to increased applications from deserving and worthy parties, and for that purpose a committee, of which your representative is a member, was appointed to raise the necessary amount to accomplish this end.

I am happy to report that the Messrs. Guggenheimer, of New York City, generously donated the sum of $30,000 for the erection of a new pavilion for the hospital. Plans were submitted to them, and they have approved of same, so that the erection of the pavilion can be commenced as soon as practicable. This, when erected, will be known as the Guggenheimer Pavilion, in recognition of the generosity of the donors.

The committee personally obtained further subscriptions in various cities, amounting to about $25,000, which have been applied towards the erection of an auxiliary building, which was found necessary, for the purpose of separating the kitchen, dining-room, laundry and machinery room from the hospital proper. This addition will cost about $30,000, and the committee are using their best efforts to secure further subscriptions to cover the balance of about $5,000.

Your representative was in Denver about two weeks ago,

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and made a personal investigation of the institution, and found that the inmates are receiving the kindest and most efficient attention, and that taking their condition into consideration they seem to feel contented with their surroundings. All scientific knowledge and devices for the improvement of their condition and permanent cure if possible, are brought to bear. The hospital stands as a noble monument in honor of our Order, the Israelites of America, and is entitled to the support and sympathy of every member of our Order.

President Wormser responded to the address made by Bro. Fels.

Bro. Seligman J. Straus, of Wilkesbarre, suggested that the ideal of the leaders of B'ne B'rith thought in District No. 3, would not be fully realized until manual training schools similar to the one in Philadelphia, were established in Pittsburg and in Newark, N. J. The children benefited were not children of B'ne B'rith members, but were gathered from a poor population, which needed this class of instruction. The work of the Order in this direction was purely philanthropic.

A Committee on President's Report was appointed and included Bros. Jacob Singer and Joseph W. Salus, of Philadelphia; Joseph D. Coons, of Wilkesbarre, and Elias Berla and Reuben Trier, of Newark, N. J.

The remainder of the session was devoted to a spirited discussion of the suggestions contained in the report of the General Committee, and after a long consideration of the changes in the endowment laws which had been proposed, and which provided for a regrading of endowment payments in accordance with the age of members, the amendments were referred back to the General Committee to be reconsidered and acted upon within six months. An adjourned meeting will be held in Atlantic City some time in the spring at the call of the president.

It was decided to retain the same per capita tax as was in force last year, viz.: 35 cents per quarter.

THE BANQUET.

The banquet tendered by the local lodges to the visiting delegates, in the evening, was attended by about two hundred and fifty guests, and was one of the most brilliant and enjoyable affairs of the kind ever given under lodge auspices in Philadelphia. The large hall had been beautifully decorated and an orchestra, hidden behind a screen of plants, played selections throughout the evening.

Bro. Joseph W. Salus acted as toastmaster and was elo-

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quent and witty in his introduction of the various speakers. After a prayer by the Rev. S. M. Fleischman, toasts were responded to by Bro. Leo N. Levi, "Our Order"; Bro. Frederick L. Wormser, "District No. 3"; Bro. Oscar H. Rosenbaum, of Pittsburg, "The Young Man's Duty"; Judge Josiah Cohen, of Pittsburg, who paid an eloquent tribute to President Leo N. Levi; the Rev. Dr. Krauskopf, "Our Orphans and What to Do With Them," referring to the work being done for Jewish orphans at the National Farm School; Bro. Seligman J. Straus, of Wilkesbarre, "B'ne B'rith's Mission"; Bro. Adolph Eichholz, of Philadelphia, "Philadelphia, the Home of District No. 3"; Bro. Jacob Singer, of Philadelphia, "The Ladies." A poem written by the Rev. S. M. Fleischmann, Superintendent of the Jewish Foster Home and Orphan Asylum, was read by Mrs. J. W. Salus.

MONDAY'S SESSIONS.

Having disposed of the endowment question, there was little work left for the convention outside of the routine order of business. Monday's session was opened with prayer by Bro. Singer. Reports of special committees upon the various reports of officers were submitted with favorable recommendations, and adopted by the convention.

General officers of the District Grand Lodge were elected as follows: President Oscar H. Rosenbanm, of Pittsburg; first vice-president, Adolph Platowsky, of Philadelphia; second vice-president, Rabbi Isidore Rosenthal, of Lancaster; secretary, M. K. Cohen, of Philadelphia; treasurer, M. C. Hirsch, of Slatington; sergeant-at-arms, S. Wiesenthal, of Philadelphia.

General Committee (in addition to the above-mentioned officers), Past President Frederick L. Wormser, of Scranton; Jacob Eiseman, of Allegheny; B. S. Pollock, of Jersey City; Jacob Singer, Joseph W. Salus, A. Rosenblatt, Charles H. Kors and Maurice Fels, of Philadelphia.

Commissioners of the Widows' and Orphans' Endowment Fund: president, S. W. Goodman; vice-president, Herman Behal; secretary, M. K. Cohen, all of Philadelphia; treasurer, M. C. Hirsch, of Slatington.

It was decided to hold the next biennial meeting in Lancaster.

Just before the close of the meeting, the Grand Lodge Committee on Testimonials submitted a report embodying the thanks of the Order to the retiring president, Frederick L. Wormser, of Scranton. A case of silver, appropriately

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inscribed, was then presented to Mr. Wormser by Adolph Eichholz, chairman of the committee. A graceful response was made by the recipient.

After a closing prayer by the Rev. I. Rosenthal, of Lancaster, the convention adjourned.

Golden Anniversary of Ararat Lodge.

Ararat Lodge, No. 13, of Hartford, Conn., celebrated its 50th anniversary and golden jubilee on the afternoon and evening of New Year's Day. Preparations had been made for an elaborate celebration, and the outcome was all that could be expected after such long and well-planned preparation. In the afternoon historical exercises were in order. Bro. Solomon Wohl presided and gave an interesting introduction. Rev. Dr. M. Elkin, Rabbi of Congregation Beth Israel, read the prayer, after which an address was given by Bro. Nathan Morris, the president of the lodge, who, in view of the exercises that were to come, made his remarks very brief. After a musical selection, ex-President Joel Samuels gave an historical address of the congregation. He spoke of the I. O. B. B., of its origin, its purposes, the beginnings that led to the establishment of Ararat Lodge, paying a tribute to Alexander Rothschild, who had founded it and was its first president. Bro. Samuels became reminiscent, and told of what the lodge had done in many directions, referring particularly to individuals who had been prominent in the lodge, especially referring to the charter members, two of whom, Bro. Henry Wallach and Bro. Jacob Baum, of Chicago, still live. The first meeting of the lodge, he said, was held on December 18th, 1851. An interesting fact was that when the endowment law was proposed, Ararat Lodge fought against its enactment, and when it was passed, took an appeal against the decision of the Grand Lodge, although a special visit of the Grand Lodge was paid to induce the lodge to revoke its vote. This appeal, the speaker said, nearly caused the defeat of the measure, which was eventually passed by a single vote. Bro. Samuels later branched out as to the larger work the Order has been doing.

Dr. Nathan Meyer, the orator of the 25th anniversary of the lodge, was introduced by Chairman Wohl as the poet of the Golden Jubilee. Dr. Meyer read a poem written by him in four cantos called "Forth from Thy Tents," the topics being "Jubilee of the Order," "B'ne B'rith," "Israel in America" and "Evolution."

Letters of regret were read from Grand President Leo

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N. Levi and Grand Secretary Sol. Sulzberger, who were unable to be present. Bro. S. B. Wolfe, President of District No. 1, spoke of the Order in general and the District in particular. He also dwelt on the work of the Order in its various phases. A feature of the exercises was the presentation to the lodge of the photographs of the founders, the surviving members and past presidents of the lodge. The presentation address was made by Bro. Judah Moses, of Brooklyn, formerly of Hartford, and ex-president of the lodge. Vice-President Charles Lennhoff next presented to the lodge a handsomely framed set of photographs of the present officers.

In the evening the dinner and dance took place. After dinner, loving cups were distributed as souvenirs, and with Bro. Solomon Wohl as toastmaster, a number of addresses were made by Bro. Judah Moses, Governor George P. McLean, Mayor Alexander Harrison, of the City of Hartford, and Isidore Wise, Police Commissioner. Bro. Jacob Ullman of New Haven spoke for Horeb Lodge of that city and presented to Ararat Lodge a gavel as a gift from his own lodge. Bro. Sigmund Lewith, of Bridgeport, spoke for Abraham Lodge; Ralph Jacobs, of Waterbury, Conn., spoke for Melche Zedek Lodge, of his city; Henry Jonas, of the Free Sons of Israel, on behalf of the other Jewish fraternities in the city by presenting gifts from the organizations which they represented.

Other addresses were made by Bro. Moses Blumenthal and Bro. Jacob B. Kline, of Bridgeport.

YOUNG MEN ATD THE ORDER

Bro. Philip Stein, of Chicago, in the course of an article in the *Reform Advocate*, speaks thus to the young men:

"Why should a young man join the Order of B'ne B'rith? Because of the principles it stands for, the practical work it accomplishes. It teaches him to take an interest in others, to step out of his own narrow self and devote a part at least of his energies to the welfare of his fellow-men. It takes him out of the mechanical routine and sordid drudgery of his everyday occupation, and opens to him numerous opportunities for the exercise of the nobler qualities of his nature. It lifts him out of the regime of selfishness into the higher plane of altruism. It makes him acquainted with the duties he owes to his less fortunate brethren, and leads him to minister to their wants and alleviate, if need be, their suffering and distress. And this he is taught to do not as a

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matter of necessity, but as the spontaneous outpouring of a kind and generous heart. Thus, in the course of time, he is transformed from a mere business man engrossed with his own affairs into a philanthropist, intent upon benefiting his fellows, even if upon a small scale. It is not given to every one to be a Baron de Hirsch or a Carnegie or a Peabody; nor is there any reason why it should be. It is sufficient if the average man is taught to recognize and acknowledge his obligations and contribute to the general good to the extent of his ability, however limited it may be. This is one of the tasks which the Order has set to itself, and a wiser, nobler cannot be conceived."

NATIONAL HOSPITAL FOR CONSUMPTIVES

The annual meeting of the Board of Directors of the National Hospital for Consumptives, of Denver, Col., was held Monday, January 27, at the B'ne B'rith rooms, New York City, with Mr. Grabfelder in the chair, and Secretary Muller recorder.

There were over twenty directors present. Reports were read from the Executive Board, the President, the Secretary and the Superintendent. The receipts of the hospital during the year amounted to $37,586.55 to the General Fund, and $25,521.55 to the Building Fund. There were in the hospital on January 1st, 1901, 58 patients; admitted during the year, 121; discharged during the year, 111; died 6; remaining in hospital January 1st, 1902, 62. The president said that buildings were needed, beyond all question, to enable the staff to separate the male from the female patients. The medical superintendent, Dr. Moses Collins, asked for suitable quarters for the resident staff and nurses; they were now crowded in the attic of the old buildings, constantly exposed to infection. The per capita cost for the year was $1.04, which includes only the immediate internal expense. Sixty-nine of the 121 patients treated during the year came from Russia, 111 were of the Jewish faith.

Attention was called to the lax observance of the rule, that medical examiners be appointed by directors in their cities, to whom all applicants should be sent, and who shall send to Denver the result of their findings. Dr. Alfred Meyer spoke by invitation. He said that the tuberculosis problem was more hopeful, because physicians were able to recognize the disease earlier; because work hitherto left to individual enterprise was now being taken up by the state and municipalities, and because the belief in a particular

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climate had weakened and does not hold as heretofore, thereby permitting cities and states to erect hospitals in the vicinity of the homes of the patients.

Donations of $1,200 from Pittsburg, $250 from Mt.Sinai Lodge, I.O.B.B., and $500 from Leo A. Loeb, of Chicago, were announced, after which a recess was taken.

At the afternoon session it was decided that every patient must first pass a local examination before he can even be considered for admission to the Denver Hospital; that without the local examination in the hands of the Denver officials, no patient will be admitted under any circumstances. It was also decided to lower the amount prescribed for the endowment of beds in the hospital, from $5,000 to $1,000. The directors were advised to buy more land. Officers were elected, practically the same as last year, with the addition of Mrs. Seraphine Pisco as field secretary, an office created for her. A reception was tendered the visiting delegates at the Hotel Savoy in the evening by the local committee in connection with the officers of District No. 1, I. O. B. B. A few brief addresses were given. Rabbi W. Friedman, of Denver, spoke glowingly in behalf of suffering humanity. All the Denver Israelites wanted was the encouragement and support of their brethren everywhere, and they certainly counted on those of New York; for while the largest number of inmates from any place came from New York, this city contributed but one-sixteenth of the total subscription for support.

Mr. Marcus M. Marks said that all that was needed, he was sure, was to extend a knowledge of the work that the hospital did in order to secure its receipt of sufficient support from New Yorkers. Denver was a long way off, and the hospital did not appeal to them, as did their local institutions, as it was not always in their mind. Its good work should be made known through the press and otherwise, and he was sure that NewYork would not be behindhand in support. Other addresses were made by Bros. M. Warley Platzek and Leo N. Levi.

Purim Appeal

For many years it has been the custom in the American lodges of the Order, to take up a collection on Purim for the benefit of the poor Jews in Eastern Europe and in the Orient. The collection on Purim in the year 1901 yielded a fund out of which Bro. Julius Bien, Chancellor of Foreign Affairs of the Order, made the following remittances:

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To Shaar Zion Lodge, at Jaffa, Palestine, in aid of hospital located at Jaffa, 1,000 francs; to Jerusalem Lodge, at Jerusalem, Palestine, in aid of library located at Jerusalem, 1,500 francs; to Dr. Adolph Stern, Bucharest, Roumania, the President of District Grand Lodge No. 9, I. O. B. B., in aid of Jewish educational institutions, 1,633.40 francs.

NOTES

SHORTLY after the death of President McKinley, the President of the Executive Committee issued a circular to all the lodges of the Order throughouf the world, suggesting that in some suitable manner the lodges should express their horror at the assassination of the President of the United States. The suggestion was acted on by all of the lodges, each one adopting its own method in carrying out the idea.

It is interesting to note that the Jerusalem Lodge, located at Jerusalem, Palestine, which maintains a library in the Holy City, has established as a memorial to the Martyr President, a McKinley alcove, for American literature. In the hospital maintained at Jaffa, Shaar Zion Lodge has established a McKinley bed.

Osterman Lodge, of Cincinnati, of which Prof. Deutsch, is president, has a committee at work to unite the various Cincinnati lodges in procuring a meeting place on one of the hilltops. Several lodges have already signified their willingness to join in the movement. The aim is to have a building of their own at a convenient point, probably in the vicinity of Oak street and Reading Road, that shall contain reading and reception rooms, a library, an assembly room and other conveniences, not only for the lodges and their members, but also for other Jewish organizations.

Abraham and Esther Lodges, Indianapolis, Ind., held a meeting last month at which there were present as guests, Bros. Alfred Muller, of Denver, President of the Grand Lodge of the district; Anfenger, of Denver and Freund of Detroit. Bro. Anfenger spoke of the work of the order in connection with the establishment of the National Home for Consumptives at Denver. Bro. Muller directed his remarks to the supreme effort that was now being made by the I. O. B'ne B'rith towards wiping out "that blot on the 'scutcheon," the New York Ghetto, and providing opportunities for respectable living for the Roumanian emigrants.

WE hear so often of ingratitude on the part of those for whom so much is being done, that it is a real pleasure to

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chronicle an incident that encouraged more than one person interested to revived energy. A Roumanian refugee, says a correspondent in the *Reform Advocate*, who had been cared for by a lodge and who had become self-sustaining, petitioned a lodge for membership. He stated in a simple manner why he desired to be a member. The few words in which he expressed himself contained the pathos of a heart's misery, and the eloquence of a true soul. "I had done no wrong to any man. I was driven from my work and persecuted. I lost all and became famished. I came here as a stranger and you helped me as a brother. I now want to assist in the work of helping others."

WE have referred before to the activity in the Seventh District. One evidence of life in the Southwest is the monthly appearance of the *B'ne B'rith Journal*, issued by Little Rock Lodge. It is a leaflet of four pages and is edited with considerable ability. It is dignified in tone and earnest in its character. In the January number there appeared an article concerning a criticism in these columns of the Order in the First District. It shows the different life in the Seventh District, where in the Grand Lodge meeting the endowment report takes up five minutes' time, receives no discussion; charity and intellectual culture are the dominant notes. Insurance is a side issue altogether. Members are not brought into the Order for its sake, yet the District progresses, gains new members daily, and is on the onward march continually. The Order in the southwest is a power for Judaism. The article closes with the suggestion that District Number One might go down South and get some ideas. We might add to this the suggestion that some of the other Districts might join its company.

THE latest accession to the Order is Aaron Miller Lodge No. 528, just instituted at Oregon, Texas.

B'NE B'RITH Day seems indeed, as we have said, to be a movable festival, the date depending largely upon local conditions and circumstances. Set originally for October 15th, we reported last month its general celebration in the South in December. The Tyler, Texas, lodge went one month better and celebrated it on New Year's Day. A large audience gathered to take part in the celebration, Bro. M. L. Gans presiding. The newly elected officers were installed by Bros. F. Liebreich and Leo. Goldstucker. Musical selections were given by Mrs. D. B. Louis, and the newly elected installed President, Bro. Samuel Jacobs, gave an interesting address. Bro. H. Liebrich spoke eloquently of the work of

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the District, while Rev. Bro. M. Faber gave an oration. Later there was music and dancing.

THE Manual Training School maintained in Philadelphia by our brethren of District No. 3 has been doing as effective work as its resources would permit. A dozen of the pupils of the advanced classes recently made a tour of the Baldwin Locomotive Works for the purpose of coming in close contact with advanced technical work. They were shown every courtesy, inspecting one shop after the other, and profited much by their day's experience. They also visited Cramp's Shipyard, Delaware Rolling Mills and other places where iron-work was in progress. The students of the School have formed an organization which they call the B'ne B'rith Literary Society. Though but a year old, it has shown considerable activity.

STEPS are being taken in New Orleans to establish a free night school. A committee of the B'ne B'rith has been in co-operation with the general community, and the need of such a school is recognized.

ONE of the most active of brethren at the present time is Bro. Alfred Muller, President of District No. 2. The following itinerary shows what Bro. Muller has been doing in connection with the Propaganda Committee, but, besides this, he has been doing much more, for the programme as given is incomplete, there being no reference therein to his flying trip to New York to attend the meeting of the Denver Hospital on the last Monday in January: Monday, January 13, Kansas City, Mo.; Tuesday, January 14, St. Joseph, Mo.; Wednesday and Thursday, January 15 and 16, St. Louis, Mo., Friday, January 17, Paducah, if possible; Sunday, January 19, Indianapolis; Monday, January 20, Lafayette; Tuesday, January 21, Evansville; Wednesday, January 22, Owensboro, Ky., if possible; Thursday and Friday, January 23 and 24, Louisville; Friday, January 31, Youngstown; Sunday and Monday, February 2 and 3, Cincinnati; Tuesday, February 4, Dayton, O.; Wednesday and Thursday, February 5 and 6, Columbus, O.

MOUNT SINAI LODGE, No. 270, celebrated its twenty-fifth anniversary on Monday evening, January 20. The celebration was quite a novel affair. Instead of a grand banquet, the lodge presented the Home at Yonkers $500, and the Jewish Hospital for Consumptives, at Denver, Col., $250. The brethren met in annual meeting, and after the election and installation of officers proceded to the banquet

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hall at the Lexington Opera House where a feast was spread. The officers-elect of the lodge are: Martin B. Cohen, president; Jesse Rice, vice-president; A. L. Weisman, monitor; Isidor Metzger, secretary; A. Stein, treasurer; Arthur A. Alexander, guardian; representatives to the Grand Lodge: Dr. S. B. Wolfe, Ignatius Rice, L. Katzman, Saul Bernstein and S. E. Wolf. The officers were installed by Edw. J. Graetz and Sol. Sulzberger. Among the visiting brethren were Brothers Benjamin Schloss, of Occidental Lodge, San Francisco, Cal.; J. V. Israel, of James Gutheim Lodge, New Orleans, and Sol. Cohen, of Montefiore Lodge, Cleveland, O.

THE local lodges of St. Louis gathered to honor Bro. Alfred Muller, the President of District No. 2, on Wednesday the 15th of January, in Temple Israel, St. Louis, Mo. At the same time the affair was intended to be the anniversary celebration of the natal day of the Order. A very fine musical programme was arranged, and interspersed with an address of welcome by Bro. Samuel Bowman, a response on B'ne B'rith Day by Bro. M. Muller, and addresses by Bros. Milton, Anfenger and Block.

Jewish Chautauqua Department . . .

HENRY BERKOWITZ, D. D., Chancellor. MARK BLUMENTHAL, M. D., President.
ISAAC HASSLER, Secretary and Director. LOUIS WOLF, Treasurer.
MRS. MINNIE D. LOUIS. National Field Secretary.
MAURICE H. HARRIS, PH. D. Editor.

THE WEST is doing more for the Chautauqua than the East. West Virginia already held its Second Convention on Jan. 26 and 27, at Parkersburg. We quote from the circular:

"The purposes of these meetings are to create and interest in and develop an acquaintance with Jewish thought and Jewish history; to seek a solution to some of the vexing Jewish problems, for which individual thought has as yet found no solution. And finally, to unify our State Israel."

We confess that "State Israel" is rather a unique term, and we are not quite sure what it means. We will give a report of the proceedings in the next issue of THE MENORAH. The president of the Convention is Rabbi Harry Levi,

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author of the course on "The Jew in Fiction and Literature," a gentleman of deep earnestness and fine enthusiasm. We append here a programme of the proceedings:

Sunday, January 26, 2:30 p. m.: Prayer, Rabbi Leon Volmer, Charleston, W. Va.; Address of Welcome, Mr. Joseph Stern, Parkersburg, W. Va.; Response and President's Message, Rabbi Harry Levi, Wheeling, W. Va.; Address, Rabbi Volmer; "The Business Man in the Synagogue," Mr. Samuel Kraft, Wheeling, W. Va.

Sunday, January 26, 8 p. m.: "The Power of Pathos," Dr. Henry Berkowitz, Philadelphia, Pa.

Monday, January 27, 10:00 a. m.: "The Young Woman in the Synagogue," Miss Blanche Speyer, Wheeling, W. Va.; "The Young Man in the Synagogue," Mr. Alexander Wolf, Huntington, W. Va.; "The Home: The Supplement to the Synagogue," Mrs. Louis Horkheimer, Wheeling, W. Va.

Monday, 2:30 p. m.: "The Jew as Pleasure Seeker," Miss Dorothea Keller, Parkersburg, W. Va.; "What can the Jew do to answer the Jewish Question?" Miss Betty Freundlich, Charleston, W. Va., Mr. M. A. Kuder, Parkersburg, W. Va.; "The Country Jew: What We Owe Him, What He Owes Us," Mr. Samuel Gideon, Huntington, W. Va.

Monday, 8:00 p. m.: Social affair at Progress Club.—Papers will be followed by discussions, in which all present may participate.

CHAUTAUQUA HEBREW COURSE.

Mr. Gerson B. Levi's excellent method is being used in two Circles in Philadelphia. Rabbi I. S. Moses has introduced it in the Ahavath Chesed Sunday School. Rabbi Mielziener will form a class in Spokane for teaching Hebrew after this method.

RODEF SHALOM INSTITUTE.

Under the leadership of Dr. Berkowitz, the Assembly for Bible Study is taking up Job and Proverbs this season.

The Centenary Circle is studying "The Jew in Fiction and Drama," under the guidance of Miss Arnold.

Mr. I. Hassler is leading the Coronal Circle in the Young Folk's Post-Biblical Course.

These three circles meet bi-monthly, at which meetings lectures are delivered germane to the studies pursued. Six lectures have so far been delivered in this course:

"Introduction to Job," Prof. Morris Jastrow.
"Shylock," Prof. A. Smyth.

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"Philadelphia Charity Federation," Pres. Jacob Gimbel.
"Jews and the World of Woman—A Parallel," Mr. Geo. Benedict.
"Hamlet and Job," Dr. H. Berkowitz.
"The Wisdom Literature," Prof. Moulton.

The officers of the Assembly are: Louis Wolf, President; Charles E. Fox, Vice-President; Willis N. Fleischer, Secretary; Leo Jonas, Treasurer.

THE SUNDAY SCHOOL.

(Under this heading, the Chautauqua Department will gladly consider questions from any of its readers concerning the religious education of the young.)

THE PARENT. Mothers and fathers have such abundant confidence (we do not say indifference), in the religious school and the religious teacher, that they rarely ask their children what work they are doing, and still more rarely visit the Sunday School. The absence is the missing link needed to complete the circuit of the religious education of their children.

RUTS. Superintendents must beware of drifting into routine in the management of their schools. "It runs like clockwork," one may say complacently of his school. Yes, and perhaps as monotonously. There must be new interest every season. We must teach through all senses. School committees must not begrudge needed equipment. In this respect they should keep up with the secular schools. We know of one school that commemorated in an appropriate address the birthday of every great man in Judaism's roll of honor. Another season these were given by the children.

Every school should have its own charities, maintained wholly by the scholars. We call to mind a congregational school that supports its mission school in that way.

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Jewish Characters in Fiction; English Literature

(See article by RABBI HARRY LEVI *in the foregoing pages)*

LESSON IX.

I. REQUIRED READINGS.

"The Vale of Cedars." Grace Aguilar, (1812-1847).
Graetz, IV, 308-333.

II. SUGGESTIONS.

1. "The Vale of Cedars" was written in 1835, but was not published until 1850. It was translated twice into Hebrew and twice into German.

2. Grace Aguilar was herself descended from Marranos, who came to England from Portugal during the 18th century. This fact naturally interested her in Marrano life in Spain.

3. In 612, Sisebut, king of the Visigoths, gave the Jews in his kingdom the alternative of being baptized or exiled. Many left, but many became lip converts. After the death of Sisebut, those converts returned to Judaism. Grace Aguilar says, this was the beginning of the Marranos. The Marranos of Spain were born of the terrible persecution of the Jews in 1391.

4. Though virtually Jewish, and though Jews were hated, many Marranos occupied the highest offices in Castile and Aragon. Luis Sanchez was president of the highest tribunal of Aragon, Gabriel Sanchez was chief treasurer, Alfonso Sanchez, deputy treasurer; Guillen Sanchez, cup bearer and later royal treasurer. Francisco Gurrea, governor, Miquel de Almazan, private secretary to the king. The royal house always borrowed from the Santangels, who were very prominent. Kayserling calls Luis de Santangel "The Beaconsfield of Spain."

5. On p. 32, Grace Aguilar says that the wealth of Ferdinand Morales "was ever at the service of either Isabella or her betrothed; he it was from whom the necessary means for her private nuptials were borrowed." A Jew of Segovia, named Don Abraham Senior, stood high in the estimation of Ferdinand, and arranged his first meeting with Isabella at Toledo. Being penniless, Ferdinand borrowed

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20,000 sueldos for his trip from Jaime Ram, the son of a rabbi.

6. The Inquisition was first suggested at a meeting of the Spanish clergy in 1478. Isabella counselled easier measures. But Ferdinand at once approved. The confiscation of the possessions of the victims would fill his coffers. That was all he cared for. The Inquisition was born not of religious zeal but of material greed.

7. Ferdinand was not the Ferdinand of "The Vale of Cedars," but the Isabella of Grace Aguilar, though exaggerated, is nearer the truth. The first Tribunal of the Inquisition was established in Seville in 1487. Torquemada was made Inquisitor General by Sixtus IV, in 1483. There was much objection on the part of the people, but it was soon overcome. It was due to the influence of Isabella that the Inquisition did not begin its work in Castile until two years after the Pope had given his permission.

8. Finding appeal in vain, a number of prominent Jews slew one of the inquisitors, in 1485. This incident is said to have made the queen favor the inquisition.

9. Columbus came to Spain in 1485, but was given scanty attention. In 1492, Ferdinand and Isabella gave him a favorable hearing, but his requests were so enormous that he was again dismissed, and left Granada to go to France. Thereupon, Luis de Santangel, a Jew, persuaded the queen to favor the journey of Columbus, and advanced out of his own pocket the necessary funds, 17,000 florins. Columbus was ordered to equip his fleet, on April 30, the day the decree, expelling the Jews from Spain, was publicly announced.

10. Jews accompanied Columbus on his voyage to America. His interpreter was a Jew, Luis de Torres; so were his surgeon, Marcs, and his ship physician, Maestre Bernal.

11. In view of Ferdinand's attitude towards the Jews, it is interesting to remember that his grandmother was a Jewess, Juana Enriquez.

12. After the edict had been issued, expelling the Jews from Spain, Isaac Abravanel, who has been treasurer of Portugal, and who later entered the service of Ferdinand, offered the king 30,000 ducats to revoke the edict. It is said, Ferdinand might have yielded had not Torquemada interfered.

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13. Ferdinand had always wanted to attack the Moors. Lack of funds had prevented such an attack. The funds were secured by confiscating the possessions of the Jews.

14. The establishment of the Inquisition and the expulsion of the Jews had the same aim, the former to secure the possessions of the Marranos, the latter to secure the property of those who openly professed their Judaism.

III. TESTS AND REVIEWS.

1. Give the main facts in the life of Grace Aguilar.

2. Why did she write almost exclusively on Jewish subjects?

3. Who were the Marranos?

4. Give a brief outline of the history of the Jews in Spain.

5. What was the conditions of the Jews in Spain during the reign of Ferdinand and Isabella?

6. What was the Inquisition?

7. Why did Ferdinand favor it? How did Isabella look upon it? Explain her attitude.

8. What part did Jews play in the final success of Columbus in the discovery of America?

9. Who was Iraac Abravanel?

IV. RECOMMENDED READINGS.

Grace Aguilar.

Jewish Encyclopedia.
Memoir, prefixed to "Vale of Cedars."
Morais, "Eminent Israelites in 19th Century," 12-15.

Jews in Spain.

Graetz, III, 214-241.
IV, 308-357.
Kayserling, "Christopher Columbus," translated by Charles Gross.
Lindo, "Jews in Spain and Portugal."

The Inquisition.

Mocatta, "Inquisition and Judaism."
Graetz, IV, 308-334.
Kayserling, 30-40.

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Encyclopedia Brittanica.
Reinach, "Inquisition and the Jews." Baltimore *Comment*, Aug. 23—Sep. 6.

The Marranos.
Graetz, IV, Index.
Kayserling, 22-31.

The Jews and Columbus.
Kayserling, 1-21, 41 fol.
Jewish Encyclopedia, Article "America."

Isaac Abravanel.
Jewish Encyclopedia.

V. READING IN CLASS.

"Song of the Spanish Jews." Aguilar (in appendix to "Spirit of Judaism").
"Torquemada." Longfellow.
"1492." Lazarus.
"An Epistle." Lazarus.

LESSON X.

I. REQUIRED READINGS.

"Daniel Deronda." George Eliot (1808-1880).
"Jewish Ideals." Joseph Jacobs (pp. 61-83).

II. SUGGESTIONS.

1. Dickens gave us a bad Jew and a good Jew. George Eliot gives us the true Jew. Her Jewish characters are not overdrawn. They are not impossible.

2. In presenting such different types of Jewish character (Mordecai, Mirah, Klesmer, Ezra Cohen, Kalonymos, Gideon, Lapidoth), George Eliot at once gives the lie to the charge that all Jews are alike. There are Jews and Jews.

3. Ignorance may be the "mother of devotion," but it is also mother of intolerance and falsehood. George Eliot knew the Jew so well and gave him such true expression, because she studied his history and his life. She described what she knew and saw. She was not satisfied with mere externals. She went behind the scenes.

4. "Daniel Deronda" is composed of two parts, the

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one centering in Gwendolen Harleth, the other in Mordecai. The one is a study of English social life, the other of Jewish life. Deronda is the connecting link.

5. "Precisely because I felt that the usual attitude of Christians towards Jews is—I hardly know whether to say more impious or more stupid, when viewed in the light of their professed principles, I therefore felt urged to treat Jews with such sympathy and understanding as my nature and knowledge could attend to." (George Eliot writing to Mrs. Stowe, October 29, 1876.)

6. The book has other purposes than merely to speak a good word for the Jew, defend him, or do him justice. It aims to show that heredity is stronger than environment, and that reverence for and obedience to tradition beget a life vastly superior to that which knows no such tradition. Therefore, Gwendolen and Grandcourt are really contrasted with Mordecai and Mirah.

7. "Our finest hope is finest memory." Israel has a glorious past. In its past it was a nation. Now its national life is but a tradition. But loyalty to tradition and nationality is not merely a duty; it is a blessing, productive of the best results. Therefore, Israel must be true to its past, must revive it, must again find distinctive national existence. This logic made George Eliot a Zionist. And she speaks its language well. Of course, Mordecai is merely her mouthpiece. The argument is repeated in "The Impressions of Theophrastus Such: The Modern Hep! Hep! Hep!"

8. The book at once attracted a great deal of attention. The critics almost without exception condemned its Jewish element, and declared Mordecai unnatural and impossible. Jews, of course, praised it highly. George Eliot was not altogether satisfied with herself. She knew she had done her sincere best, but she did not feel it was a satisfactory expression of what she wanted to say.

9. George Eliot is usually witty and humorous, though she was essentially a serious woman. Daniel Deronda has scarcely a humorous situation or word. The question at once suggests itself: Did our author think humor foreign to the Jew?

10. In the *Fortnightly Review* of April, 1866, G. H. Lewes describes a club very similar to the "Hand and Banner Club," and a Jew, Ezra Cohen, from whom Joseph Jacobs first suggested, George Eliot drew her Mordecai. In private conversation, however, Lewes often said that "no

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such resemblance existed, Cohen being a keen dialectician and a highly impressive man, but without any specifically Jewish enthusiasm." Mordecai yearned for the political regeneration of Israel: Cohen was but an enthusiastic worshiper of Spinoza.

11. Joseph Jacobs compares Mordecai to "Emanuel Deutsch (1829-1873), who laid down his life for the regeneration of our views of Israel's past, as Mordecai sacrificed his for the elevation of our hopes of Israel's future." ("Jewish Ideals," 70.) Emma Lazarus goes still further and ventures the conjecture that it was Emanuel Deutsch that suggested Mordecai to George Eliot. (*Century*, II, 50.)

12. Mordecai has been variously estimated. "Curiously unreal, shadowy, puppet-like, lifeless." Mrs. Linton. "A probable character portrayed with realistic touch." Cooke. "Carved of the wood from which prophets are made, he is one of the most difficult, at well as one of the most successful essays in psychological analysis ever attempted by an author." Kaufman. In general, it may be said, Jewish critics have found Mordecai a remarkable character and a real Jew, while non-Jewish critics have practically proclaimed him a monstrosity. We may depend on it, a Jew can best understand a Jew.

13. Observe that George Eliot speaks highly of Judaism, but commends loyalty to tradition. She scarcely practiced what she preached; for she broke with all her past. Hers was the so-called "Religion of Humanity." She denied a God and immortality. The only reality to her was duty. "We can find more religion in George Eliot's words than she herself dreamed she was putting there, and a clearer faith for us than she formulated for herself." (Lanier, The English Novel, 218.) She wrote with a purpose, and in her works exerted a strong moral influence. She rouses and stimulates.

14. Klesmer, a musician through and through. So Mirah. The Jew is notorious for his musical ability and temperament.

15. To explain George Eliot's knowledge of things Jewish, some one has suggested that her husband, Mr. Lewes, was a Jew. It has also been suggested that she had, as personal friend, some Jew enthusiastically interested in Zionism.

16. Latimer (England in the 19th Century, 348, and note) ventures the assertion that the character of Deronda's

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mother was suggested by Lord Beaconsfield's grandmother —proud, and ashamed of her faith.

17. Ezra Cohen loves his mother. Mordecai and Mirah retain the tenderest recollections of their home. All reverence Mordecai. Are these not Jewish characteristics?

18. "George Eliot and Goethe, the only two writers who had a union of the scientific and literary or artistic temperaments. George Eliot was 'genius and culture.'" (McCarthy, Hist. of Our Own Times, II, 650.) George Eliot had a knowledge of the latest conclusions of science, and she used that knowledge in her literary work.

III. TESTS AND REVIEWS.

1. How did George Eliot become interested in Jewish life?
2. What was the purpose of "Daniel Deronda"?
3. How was the book received, and why?
4. What was the reasoning that made George Eliot a Zionist?
5. What do you think of Mordecai?
6. Can you name any of the originals of the characters in "Daniel Deronda"?
7. Show why George Eliot must have known more of Jewish life than other writers who tried to picture the Jew.
8. Compare Mirah and Rebecca. (Ivanhoe.)
9. Compare Mirah and Gwendolen.
10. What distinguishes a Jew from a non-Jew?
11. Is Deronda's interest in Judaism, when told of his Jewish birth, natural?

IV. RECOMMENDED READINGS.

George Eliot on "The Jew."

Kaufman, "George Eliot and Judaism." Translated by Ferrier.

Mordecai.

Jacobs, "Jewish Ideals," 61-83.

Dowden, "Studies in Literature," 294-305.

Zionism.

For: Zangwill, *Lippincott's Magazine*, October, 1899.
Leslie's Monthly, December, 1901.
"Dreamers of the Ghetto," 430-440, 525-537.

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Henrietta Szold, "Maccabæan," November, 1901.
Felsenthal, *H. U. C. Journal*, December, 1899.
G. Gottheil, " " " "
C. Levias, Year Book Central Conference of American Rabbis, 1899.

Against: Berkowitz, Year Book, 1899.
Sale, " "
I. M. Wise, *H. U. C. Journal*, December, 1899.
Deutsch, " " " "
Grossman, " " " "
Beaulieu, "Israel Among the Nations," 330-357.

A Critical Estimate of "Daniel Deronda."

Lanier, "The English Novel," 252-287.
McCarthy, "History of Our Own Times," II, 649-651.
Cooke, "George Eliot," 336-354, 391-412.
Blind, "George Eliot," 254-271.
Dowden, 273-310.

George Eliot on "Daniel Deronda."

Cooke, 351-352.
Cross, "Life of George Eliot," III, 193-211.

Religion of George Eliot.

Cooke, 11-23, 221-280.

Philosophy of George Eliot.

Cooke, 166-220.

George Eliot speaks of the Jew in:

"Daniel Deronda,"
"The Impressions of Theophrastus Such,"
"The Spanish Gypsy,"
"The Death of Moses."

"Daniel Deronda: A Conversation," by Henry James, Jr., in *Atlantic Monthly*, December, 1876, gives a splendid idea of the reception which the book met on its appearance.

V. READINGS IN CLASS.

The Death of Moses. George Eliot.
Towards the Sunrise. Samuel Gordon in "Daughters of Shem," etc.

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PUBLISHERS' NOTES

CHARCOAL RUINED HER TEETH.—By no means use powdered charcoal or pumice stone as a dentifrice, or any advertised powder or paste containing either. These substances are the same that are used to polish the surface of iron and steel; they are insoluble, and so acrid in their nature that, no matter how fine you may reduce them, their little grains will not only insinuate themselves between the neck of the tooth and the gum, causing an irritation of the parts, which may result in destroying the investing membrane of the tooth, but scratch the surface of the enamel.

Not long since we had to remove the four upper incisors of a young lady who had been in the habit of using charcoal as a dentifrice, because their surface was seamed over with minute black lines that could not be erased, the teeth loosened, and the gums abraded and irritated from its constant use. It would be well for every one, before using a tooth powder, to see whether it will scratch glass when moistened and rubbed over its surface. If so, it will produce the same effect upon the glossy, glass-like surface with which God has covered the teeth.

This simple but effective test should be applied to establish complete confidence in the preparation. It is not enough that a powder should have an agreeable perfume and *appear* to be a dainty article of the dental toilet.

The use of tooth powder in conjunction with a liquid is to keep the teeth clean, and not to change the natural color. *Let me repeat, if the teeth are of dark or yellow hue naturally, they never can be made white except at the expense of the material of which they are composed.* Any powder, then, which whitens such teeth is only acting chemically, and therefore injuriously upon their structure.—From "The Care of the Teeth," by G. F. J. Colburn, D.D.S. By permission of the publishers, Hall & Ruckel, New York City.

FOR OVER SIXTY YEARS. Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa; it will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

GRAND ATLANTIC HOTEL, Atlantic City, N. J.—Mr. Charles E. Cope announces that the Grand Atlantic Hotel will open for the season of 1902 on February the 1st, and will remain open the entire year, thereafter.

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Among the notable features of this hotel is the hot and cold sea-water, which has been applied to every bath throughout the house, as well as to the public baths; 10,000 square feet of thoroughly heated sun parlors enclosed in glass; the exchange is the largest and most handsomely furnished in Atlantic City. Morning and evening concerts by the hotel orchestra.

The hotel having a direct southern exposure, all the benefits of the mild atmosphere, sunshine and salt air are accessible at all times. The location of the hotel is superb, being within a few yards of the steel pier and all places of amusement. The hotel has been newly furnished, having all brass and enameled bedsteads. In addition to the city water mains, a new artesian well supplies the hotel with an abundance of the purest water.

Hotel coaches meet all trains. Write for booklet and terms, which are reasonable. A special season and family rate will be made.

AMERICA'S WINTER RESORTS:—This refers briefly to the various American winter resorts, and gives approximate rates of fare from New York via New York, and a large amount of just the information the intending traveler wants. The maps have been re-engraved and brought up to date, and cover the United States, Mexico, Central America, North and South America, and the West India Islands. There has also been added an entirely new map of the Pacific Ocean, from 51 degrees north latitude to 43 degrees south latitude, and from the west coast of the United States to the coas of India and China, including Japan, the Philippines, the East India Islands, the Hawaiian Islands, Australia, New Zeland, etc., etc.

THE PRUDENTIAL GIRL OF 1902. - Among the many beautiful calendars issued for this year, one of the most artistic in richness of color and simplicity of design is that which bears the imprint of The Prudential Insurance Company of America. The calendar proper is on one side of a cardboard, about twelve by ten inches, leaving the other side free for a striking portrait picture in ten colors, in which the effects of an oil painting are reproduced wi h remarkable fidelity. The picture is that of a young woman, blue-eyed and golden-haired, in a gown of white with green leaves and scarlet flowers, and set off with a dark purple hat of the Gainsborough style, encircled by a black ostrich plume. The Prudential has arranged to distribute these calendars, and if you desire one, write to the Home Office of The Prudential, in Newark, N. J., mentioning this paper, and a copy will be sent you by the Company, free of cost.

PALESTINE WINES.—The Carmel Wine Co., sole agent for the wines and cognacs of the Jewish colonies in Palestine, made and ma-

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tured in the vaults of Baron Edmond de Rothschild, recently entertained a number of friends at its new branch, *Wein-Stube*, 354 Grand Street, New York. Mr. Lewin Epstein, the temporary manager of the Company, spoke at length of the history of Jewish colonization in Palestine, the development of the wine culture there and the organization of the European and American Carmel companies, with the sole object of placing the Palestine products on the general markets, in which work they had already gained marked success. The Palestine wines and cognacs of the Rothschild vaults, usually known as the "Carmel" wines, were awarded the gold medal at the Paris Exhibition, and are recognized and used by the Pasteur Institute at Paris, and have gained many other distinctions. Other speeches were made by Rev. A. E. Radin, Dr. Binion, Rev. H. Masliansky, Dr. J. Bluestone, and others. The object of the Company in opening the sample rooms, where none but Palestine products are sold is to afford to the public at large the opportunity of tasting the Palestine wines and cognacs at a small cost.

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THE MERCANTILE NATIONAL BANK NOT CONTROLLED BY MORSE.—The MENORAH MONTHLY is in a position to say that there is positively no foundation in fact for the rumors recently circulated in some of the daily papers of this city to the effect that Charles W. Morse has acquired a controlling interest in the Mercantile National Bank of the city of New York. Such rumors are not only mere fabrications, but in addition there is no probability of the control passing out of the hands of the present owners of a majority of the stock. No doubt Mr. Morse is looking out for good things. He cannot get them all.

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THE MENORAH

MARCH, 1902

A Definition of Socialism

BY SOLOMON SCHINDLER, PH. D.

Does not everybody know what Socialism is? Are there not dictionaries at hand, which upon consultation would supply the desired explanation? As far as dictionaries are concerned the definition of a word given therein requires a definition in its own turn. As for general knowledge concerning the term "Socialism," I think that only recently you must have observed how few people were able to distinguish between Anarchism and Socialism. They were to them identical and interchangeable terms, and yet they are opposites, just as much as day and night, fire and water, white and black, or the negative and positive poles of a magnet. Even among avowed Socialists there exists no definite and agreed understanding either of the term or the principle for which the term stands. To one it is synonymous with a general discontent and a dissatisfaction with his own conditions of life. To another it is an effort to bring about a revolution that is to place him on the top, and the much coveted leaders of society on the bottom. Or, in the ironical words of Heinrich Heine: "The donkey shall be admissible to the highest offices of State, and the Lion shall be compelled to carry the sacks of grain to the mill." To another it stands simply for an attempt to secure for the laborers higher wages, forgetful of the fact, that if wages are raised all around, no change of conditions is affected. A fourth one mistakes Socialism for plain com-

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munism; he would like to see the wealth of the world divided, and when in a short time inequality of possession should recur, he would propose to divide again. To others Socialism means co-operation, but while co-operation is an incident of Socialism, it is not Socialism itself. It is indeed unfortunate that we cannot transfer our ideas and our thoughts to another person. Two different minds are like two different worlds, that lack direct means of intercommunication. You might as well try and send messages from the earth to the moon. All we can do is, to create in the other fellow's mind an idea, but how unreliable a means for intercommunication language is can easily be demonstrated by a few facts. In the first place, the people using certain sounds for the representation of their ideas must agree upon them—that is, they must speak the same language. As long as language deals with concrete things an understanding may be reached, but no sooner do you enter into the realm of abstract ideas when the difficulties in understanding will multiply. Hence you will understand that it will require some time to explain to you, and then only by analogy, how I interpret the word Socialism.

You all know that from time immemorial to perhaps three or four hundred years ago all astronomical and also philosophical systems were based upon what was called the geo-centric theory. Following the evidence of their senses people believed that the earth was the centre of all creation, that the sun, moon and stars revolved around this centre, and that the sole business of these luminaries was to illumine the earth. The question upon what does the earth rest, was always shoved aside as irrelevant. One system of astronomy or of geography after another was built up upon this theory, and when in its ultimate results it failed, people started upon a new line of investigation, but always beginning at the same erroneous point. All at once, however, Galileo, and after him Kepler, discovered that this funda-

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mental theory was all wrong. In spite of the evidence of senses they proclaimed a new theory, the helio-centric theory, namely, that the sun is the centre of all creation and that the earth turned around it with the rest of the stars. It is not unknown to you what a storm of indignation that new theory brought forth. You are surely familiar with the story of persecution from which Galileo suffered, how he was imprisoned, how he was made to recant publicly his doctrine, and how after recanting it he whispered, "and still the earth moves." But what was all that persecution in comparison to the ridicule which the whole world showered upon him? He was considered to be a fool and a lunatic. Every child could see the sun move from east to west, and never had a person felt the earth turning under his feet. Are we to blame our ancestors for their unwillingness to accept this new and strange theory? If it were not that we, in our modern days of enlightenment, were taught in our schools to accept Galileo's theory as true, and if it were not that abundant experiments had shown to us the possibility of its being true, we too would doubt it. In fact, even cultured people have not quite fully argued themselves into the acceptance of the helio-centric theory. We are still apt to consider the divinity as dwelling *above* us, forgetful that within twenty-four hours that dwelling-place of God does shift to the opposite side. We have not even yet succeeded in eradicating all the metaphors referring to the geo-centric theory from our language, and are using them constantly simply because three hundred years are not sufficient to undo what thousands of years have built up. And yet the geo-centric theory has always been wrong, and has never led to results. And the helio-centric theory was right, and has become an excellent and unfailing basis for all our modern astronomical calculations. This is one of the many striking examples which prove to us that we must not always depend any rely upon the evidences of our senses.

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Now there has grown up in a similar way and also supported by the evidence of our senses the belief among mankind that the individual human being is a unit, and that mankind is not more than a conglomeration of these millions of units. Because every person felt himself at variance with the rest of beings, this doctrine of individualism was made the basis of all our philosophical speculations, from which sprung up in turn as from a common root all our ethics, all our laws, and the various religious beliefs and creeds, to which people subscribed. The efforts of all law-givers and religious teachers were constantly directed toward bringing about a condition of affairs that would make it possible for these millions of independent individuals to live together in peace and harmony, while safe-guarding at the same time individual interests that would constantly clash one against the other. One system of religion after the other came and went; one system of philosophy after the other was born and died; one code of laws after the other was promulgated in order to give way after a time to a new set, but all efforts to form a union of this conglomeration of individual beings, either by way of uniform church or by means of a vast empire, be it a monarchy or a republic, failed in the end. There was not a generation living on earth that did not clamor for union, that did not sing the praises of united action, that did not prove by fable or allegory that in union lies strength,—but never a union was established. Do you know why not? Because every individual desires the other individual fellow to unite with him, to submit his desires with his own, but never thinks of submitting to the will of the other party for dear union's sake. There was never a generation living on earth that did not look forward to a time when all strife would cease, when wars would be unknown, when, as the prophet termed it, "The swords would be changed into plowshares and the spears into pruning-hooks," and yet that time never arrived. To-day, as heretofore, it is the strong who rule the weak; it is the powerful or the cunning

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who enslave the ones who are inferior to him in strength or in mental capacity. To-day, as heretofore, the strong make the law; they carry it as did Brennus, the Gallic conqueror of ancient Rome, on the point of their swords and the "Vae Victis" (Woe to the Vanquished), holds good to-day as it did at the time of Brennus. To-day, as heretofore, we behold on the one side the accumulation of wealth, on the other side abject poverty, and neither religion nor philosophy nor ethical preachments, nor legislation seem to have been able to change the sad conditions of injustice and inequality of which people have complained from the time that we have historical records of their complaints to this very day.

May there not be a similar error at the bottom of our calculation as there was at the bottom of former astronomical calculations? May it not be that our theory of individualism, from which we are accustomed to start in all philosophical researches, is wrong, and that instead of being independent individuals, mankind is the great unit of which we are merely atomic particles? This theory—because a theory it merely is—may be called the Socialistic theory. Only of late has it forced itself into prominence. If for once it would become understood that not *man* is the unit, but mankind, and if for once this new theory would be made the basis of philosophy, of ethics, of religion, of legislation, might not the results in improving social conditions be similar to the results that were achieved by the change from the geo-centric to the helio-centric theory.

Of course, the evidence of our senses, or rather of our sentiments, is utterly opposed to this new theory. We fear to lose by it independence and freedom of action. We dread to be swallowed by the Giant "Humanity;" we love to rule over others, to look down upon others, to be more than others and to have more than others. We tremble when we merely think of losing our personal importance and to be reduced to a mere cell in the tree of mankind,

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a cell that with millions of others, will come and go after having served temporarily an unknown purpose. We wish to assert our personality and hence we object to the Socialistic doctrine as much and as sincerely as people objected to the helio-centric theory, according to which this earth was a mere speck in the universe and of no more vital importance than is a grain of dust in the road. The very efforts to counteract the growing tendency towards an exchange of these theories may be found in what is called Anarchism. Leaving alone the crimes committed by anarchists, the endeavors of what is called philosophical anarchism, are bent towards refuting the Socialistic theory, and towards hindering its establishment as the axiom which proclaims mankind to be a unit and not the individual. There are more anarchists living than are generally estimated, and if laws should be made excluding anarchists I am afraid that very few would be left to enjoy the bounties of this prosperous country, because anarchism is identical with our desire to stand forth as individual centres around which the rest of humanity must revolve, and it objects to the doctrine which reduces the individual to a mere particle of mankind to an atom influenced by it and carried by it.

How did it happen that this Socialistic theory has been discovered only so late in the history of mankind? I might ask the counter-question, how did it happen that the helio-centric theory was not discovered before the age of Galileo? My answer is the conditions were not ripe in either case. Mankind had to advance by slow and gradual steps from one theory to the other. The real and simon-pure individualist, or anarchist, if you please, is the savage. He is self-sufficient, he is a law to himself. When his interests clash against the interests of another individual, he simply resorts to brute force, and—the fittest survives. With every step, however, that drew people more closely together, that civilized the savage, that brought about a more complicated interdependence, the individualistic standpoint lost one of

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its props. Instinctively the human race groped towards civilization by way of Socialism, although the term was not known. The family grew into the tribe, tribes combined to states, states merged into empires. For every convenience, for every protection gained through combination of efforts and subdivision of labor, the individual had to give up some of his individual rights. The army, for example, which on the one hand protected man's home and family, reduced him on the other to a mere automaton without self-will to be directed by the superior mind of the commanding general. And man was not a loser in the trade he made, although progress was slow, very slow.

Even to the opening of the last century people enjoyed a certain self-sufficiency. Only a couple of hundred years ago every family, every household formed a little self-sufficient community for itself, in which all the articles necessary for the support of life were produced by the members. Only a couple of hundred years ago bread was made at home. The wheat was sown by the father, reaped and threshed and sometimes even ground by the sons, and baked by their mother. The liquors which were consumed in the household were manufactured by the mother and her daughters, and when you peruse the old record you will find that pride was taken when one family excelled the other in the preparation of the beer that was served by them. The clothing was spun, woven, cut and sewed by the members of the household. The demands of life were few and hence easily obtainable. Lack of travelling accommodations kept people at home and hindered the exchange of products. Only the strong and the robust survived. Medical science, being in its infancy, could not stop the ravages of infectious diseases, as they are stopped in our days. Whatever efforts were made to form larger groups of people were confined to a multitude of kingdoms and the business of the government, represented by petty monarchs, consisted merely in military protection of the subjects against the invasion of

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the next neighbor, coupled with an endeavor to protect the individual subject against thieves and highwaymen. Yet little by little every new invention changed these conditions, and especially since the invention of steam and electricity, since the dawn of what future generations will call "The age of machinery," a tremendous revolution has taken place. The earth has shrunk in its dimensions, time and space have been overcome. Education has become so common, that every day brings forth a new science, a new truth. Railroads, telegraphs and telephones bring the remotest people in close contact with one another. The interests of the most distant countries of the world have become identical. A war in a foreign country affects the commercial interests of its antipodes. Thus it has happened that we have come to feel ourselves less as individuals and more as members of an immense community, as particles of one large body. No one individual is self-sufficient in our days; not one article of luxury or necessity is produced by one hand.

On account of our machinery, labor has become subdivided; a hundred people now make the one shoe that was formerly made by the individual shoemaker. No person can separate himself any longer from the rest of the community and live.

Unfortunately, while the fabric of humanity has thus become so intricately interwoven, the changes from the former conditions to the present have been rather too rapid. Our inventions have followed one another with such swiftness that we have not had time to accommodate ourselves to the changes. We have not been able to adjust ourselves to the demands of the modern time. While on the one hand we have all become Socialists—that is, we have come to feel ourselves interdependent upon one another and have learned to work together at every trade—we still stand with one foot in the past believing ourselves to be the same independent individuals that we have been heretofore. We have lost our self-sufficiency, we have become unable to

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support life unless we fall in with the large community and find our place therein, but we have not yet discovered in what manner the large body must take care of its individual cells. The community demands duties of the individual, but it has not, as yet, evolved a clear statement of what he may expect in exchange for his submission. It is precisely this transitory state of affairs that brings forth the unrest from which our modern age is suffering. We are looking about for some cure for our indisposition, and can find none; not that the ills, real or imaginary, which have followed in the wake of modern civilization were incurable. but whatever remedy is proposed does not suit us simply because we want to be individual and socialists at one and the same time, a demand impossible to fulfilment. We want to safe-guard our individual rights and predilections; we crave unbounded liberty and at the same time we wish to enjoy the conveniences which come to us from the combination of work, and from our submission to a minute division and specialization of labor that destroys individuality and self-sufficiency. Or in other words, we would like to eat the cake and still have it.

Then again if we have to give up our personal likings and are asked to merge our individuality in the common interests, and if we are willing to do so in order to become the beneficiaries of a new state of affairs, should not the large combination called mankind in its turn fulfil certain duties to the individual in exchange for the individual rights that are sacrificed at its altar? But what are these duties? How far do they extend? Inasmuch as the dispensor is also the receiver, the difficulties to establish an exchange of duty for duty become almost insurmountable. Whenever people speak of the State or the Municipality or the Community do they ever reflect that State or Municipality or Community are not strangers to them, but that they themselves form a part of them? While then they argue that the State has duties to fulfill to its individual members,

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they do not understand, or are not willing to understand, that these very duties are burdening them. While in the rôle of recipients they are willing to accept all bounties, they are not willing in the attitude of dispensors to grant them.

In this very point will the two theories, the individualistic and the socialistic, combat each other most fiercely, if they are suffered to live side by side. Precisely as it would be impossible to conciliate the geo-centric theory with the helio-centric, so is it unthinkable that the individualistic and the socialistic doctrine can be harmonized. At present we are yet standing like the celebrated Colossus of Rhodus, with one foot upon one island and with the other foot on the opposite one. For want of time or for lack of energy we have not yet been able to lift the one foot from its position to join the other.

If now in review I am to frame in a few words what Socialism is, I would say that Socialism is first of all a theory from which an entirely new *modus vivendi* for mankind is to be evolved, one that would— if not remove—at least reduce the ills of life; a theory totally opposed to a former one, the theory of individualism; that, moreover, it is a prospective endeavor to adjust our conditions to the demands of our modern age of science and invention, which adjustment will comprise the regulation of rights and duties of the component part to the whole, as well as the regulation of the rights and duties of the whole to the component part. As the earth had ever circled around the sun, and turned around its axis, which fact was merely discovered at a late day by Galileo, so has mankind always formed one body and every progressive step, every new accomplishment, every new convenience or commodity was obtained through an instinctive application of Socialism, even if the underlying theory had not entered into public consciousness. Socialism, therefore, is not a new thing; it is as old as mankind, but its discovery is comparatively new. If after its discovery we have not yet experienced a thorough re-

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versal of conditions, we must not be discouraged, because the discovery of a truth and its application to life are two different things. Neither did the discovery of the heliocentric theory at once produce our modern astronomy.

Three Types of Russian Jewish Life

OR RUSSIA BEFORE AND AFTER THE RIOTS*

Adapted from the Yiddish of SPECTOR
BY LOUIS LIPSKY

CHAPTER II

The Biography of the Assimilator

We come to the second character of our story, to our worthy friend the Assimilator, Mr. Jacob Kishel. Now, it is true that a man is but a distorted reflection of his ancestors, yet a knowledge of his ancestry is illuminative to the historian. To introduce Mr. Jacob Kishel properly, therefore, we advert briefly to his most excellent parents. His father, Boris Leontevitsch Kishel, was not brought up with any more wisdom than our active Yapish, the enthusiastic soul of our first chapter. He, too, left his parents, rushed into the great world and threw off, like the catapillar his skin, all that he ever knew of the Jewish religion, in order, so to speak, to gulp in the brilliant civilization of the nineteenth century. But it must be remembered that Boris was born thirty years before Yapish, that he lived in a different period of civilization in his youth, and that he had a son, Jacob, who was of the same age as Yapish. When Boris, in his time, rushed into the outer world, he did not return like

*By some inadvertence the name of this sketch was erroneously given in the two former instalments.

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a prodigal son, as did Yapish. He made himself at home there. He almost forgot entirely the Jewish period of his existence, and to add to his forgetfulness he married a Jewess, also of the outer world, who, in all her life, had never heard very much of Jews. She remembered that she had a grandfather who was a Berdicheff Jew, a *schochet;* that she had a grandmother who, she recalled very faintly, did not understand one word of the Russian language and would not eat at the same table with the rest of the family. Only from these reminiscences did Boris's wife know that she was in any way connected with the Jewish race. Once she encountered in a Russian town a strayed brother dressed in a long coat and with a very grizzly beard and earlocks. At another time she met a Jewish woman with a head cloth and a calico apron, leading a child by the hand. When she saw these ragged specimens of humanity she burst out laughing, and when she returned home would describe them with great delight, just as if she had discovered a new kind of comic person: "I saw to-day a Jew and a Jewess and a little bit of a Jew, and they were dressed up so ridiculously that I laughed and laughed and laughed!" When a member of the family remonstrated: "Why do you laugh so? Your grandfather and grandmother were just like these people."

"Well, what of it? Then they, too, were ridiculous."

She was called Olga Ivanovna, and the first fruit of her marriage with Boris was our future Assimilator, Jacob Kishel.

Jacob was born in his mother's native town and, as a matter of course, had no glimpse of Jews, played with no Jewish children, knew nothing of those holidays which leave lifelong memories to Jewish children, beautiful pictures; knew nothing of the cheerful Simchas Torah evening, with the illuminated synagogue; the pure white Sabbath table; the bright Seder evening; and the priceless Purim nights that are a delight to Jewish children. The Jew may be a pious Chassid or a Misnagid; he may be a shaven Jew, who

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for years has had not one Jewish word in his mouth; he may live twenty years far, far away from Jews, and even forget almost that he ever was one, but if only he remembers his childhood days, the Jewish "good-days," Sabbaths, the illuminated synagogue, the Chazan and his little singers, the sweet, lovable Jewish melodies of the holiday ritual, the Purim frolic, the sugar playthings and the rattler, the four questions propounded with a new Passover coat, seated at the Seder table near by mother, dressed up in fine attire and embraced by her loving arms; the Lag b'Omer going out with a whole company of children armed with bows and arrows, marching into the forest, romping about on the broad fields and shooting imaginary foes; and to become weary and to sit down to feast with the whole company on cooked peas and cookies, and when the bright sun sinks into the night, giving forth a brilliant fusilade of fire, to run into the town and home; those priceless Shabuoth Days, when the house is adorned by the children with green branches, with fruit; the 9th of Ab, melancholy and dreary; the banner at the rejoicing of the law, lighting the Chanukah lights with the father, etc.,—if one only remembers these days, he can never be other than warm-hearted and enthusiastic, devoted with life and soul to Jews and Judaism.

But Jacob did not enjoy such a childhood. Pity for him. He knew only of a birthday, when parents and friends presented him with many gifts. He knew also of another holiday, when there was a tree decked up with many presents, but that was all meaningless. His childhood was insignificant until his ninth year. Insignificant, that is, for the purposes of biographical record.

When Jacob was nine years old an important event, especially for his historian, took place. His parents immigrated to our beloved town Brebendefka, whither his father was compelled to move for business reasons, for no other reason would have brought him there.

At first the Brebendefka Jews did not even suspect that

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Boris Leontevitsch was a Jew. Everyone thought he was an aristorcratic *poritz*. And how, indeed, could one imagine that Boris was a Jew? Were there any indications of the fact? Did he not live far from the Jewish street, in a mansion with a garden about it, and trees, exactly like a goy? Did not his wife and children and servants speak goyish exactly as if they were born goyim? Did he ever have intercourse with any Jew or enter the synagogue, or say "shalom aleichem" to a Jew? Was he not always seen locked arm in arm with *pritzim?* Well, then, how under the sun could any of them recognize in him a Jew and brother? So it was that when Boris arrived in Brebendefka there was considerable gossip about the new *poritz* who had settled in the town, and a number of enterprising Jews began to consider what sort of a man this Boris was. They prowled about the place to find out. "What is his business? What wares does he handle? How many towns does he own, and where are they? Perhaps he has a mill, a very old one, to rent, or would build up a new one; perhaps he owns a pond or a lake, and could license one to fish in it — that would indeed be a dispensation from Heaven — or mayhap he has the renting of an inn or a tavern." It was impossible to conceive that a *poritz* should be without some cast-off thing which might come in very useful to a Jew struggling to make a livelihood. "We ought to nudge up to him a bit," a few Brebendefka Jews advised one another, "and perhaps who knows? notwithstanding all the towns he owns, he may need two or three thousand roubles on interest for two or three months, perhaps one may be able to earn a few roubles, and what can a Jew do if not that? He must draw his income from somewhere." "Perhaps this *poritz* may need some wares, a good tailor, a good blacksmith, or some such things that only he could think of needing, things that never would come to a Jew's mind to use. And the deuce take it, what's the use of talking, let's try to see this *poritz*." And a few of the Brebendefka Jews did go to the rich mansion,

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stood nearby the door, and when they saw someone at the window, doffed their hats, curtesied, bent very low two or three times, and saluted the inhabitants of the mansion with reverential respect. Afterwards they left and returned the next day to repeat the performance.

Olga Ivanovna and her little boy Jacob, who for the first time in his life saw such dirty Jews, were compelled to laugh whenever they saw them, and laughed with such enjoyment that Boris smiled to see them so cheerful. Olga Ivanovna declared that now she knew for certain that the burlesques on Jews which she had seen in the theatres of the large cities and read of in Russian novels were certainly true to life.

There were two Jewish men and two Jewish women who finally succeeded in establishing some industrial connection with the new *poritz,* that is, they earned something at the rich mansion. These people were Bobesh, a ladies' tailor; Schachne, a shoemaker; Mirtche, and Chaye Leah, a small dealer. Olga eventually utilized these four persons very much, for Bobesh put together a dress for her not any worse than the Parisian tailor of the large town, and for one-quarter the money, and even thanked her profusely and doubled up in humble bows and said that "first comes God and after Him Olga Ivanovna, for did she not give his wife and his children bread to eat?" And Schachne, the shoemaker, made a pair of shoes for her fine enough to be placed on exhibition, and received less than one-half the money she usually gave the Parisian shoemaker, and he also doubled himself up and bowed and scraped and prayed God preserve her life, "for first comes God and next comes Olga Ivanovna, for was it not through her that his wife and children had bread to eat?" And Mirtche would bring to the kitchen the fattest and best geese, hens, the freshest eggs, the best butter, for one-half the money paid for these goods in the large cities. And Chaye Leah would ransack the town to get Olga some coloring stuff for which she had a fancy, and with such concern about the matter as if life

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and death depended upon it, and she, too, received nothing like the price paid for wares in the city.

Olga reduced these four persons to veritable chattel slaves. She plagued them with a hundred whims, and tortured them as her caprice dictated. For instance, if she arose in the morning and the servant served some coffee or milk, and she did not quite like the coffee or milk, then when Bobesh would bring a dress, or Schachne a shoe, or Mirtche some hens, or Chaye Leah some wares from stores, she would petulantly cry out in every instance that the dress was utterly spoiled, under no circumstances would she take it; that the shoes pinched terribly, they were too narrow, they were too high, they were too low, what not; that the hens she brought were as old as Mirtche herself; and that the wares decayed abominably; they must have been born in Chmelnizki's time at least. Her conduct would set her four slaves wild. They would become confused and pale, and bow for five minutes at a stretch, and silently, with a look of reproach on their faces, would move slowly toward the door, dreading to meet the *pani's* gaze, and would go out with bowed heads and lascerated hearts. Bobesh would rack his brain all day long thinking how to do things better; Schachne would plan to make the shoes larger; Mirtche would swear a thousand oaths that she would get young chickens; and Chaye Leah would mournfully remonstrate — how could one say that such "golden" wares could possibly date from Chmelnizki's time! Bobesh and Schachne would betake themselves to their work with determination and impatience. Mirtche would again ransack the markets, and Chaye Leah the stores, seeking, as it were, yesterday. And what could they do? Suppose Olga Ivanovna wanted things of better quality? The Jew must make his living!

Our young Jacob saw no other Jews but these four sycophants, who were always cringing and bowing to his mother. He contrived to stand near her when her slaves came in, and he saw how they acted, and thought that all Jews were lackeys, and as dirty as these four.

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But when her coffee was good, Olga Ivanovna was another woman. When nothing was the matter with the milk, and she ate her breakfast without complaint, her attitude towards her dependents was very different. Then she loved to while away the time with them in conversation. She would lead them to the parlor, ask them to be seated, and would ask how they lived; in fact, how all Jews lived, "whether well or ill, in a fine way, in a shabby way," etc. More especially, she loved to talk with Bobesh and Chaye Leah, for they were great gossips and knew everything that was happening in the village, and considered themselves very fortunate in being so highly esteemed by Olga. They would sit in the parlor with such a feeling of pride that their faces actually shone with enjoyment. A small matter indeed that the rich lady herself begged of them to sit upon her rich sofa and talk to them of domestic matters! Was not that an evidence that they were highly esteemed by the rich lady, and what greater luck could come to Bobesh or Chaye Leah than to be in the good graces of a rich lady? From such an intimacy, they thought, the Jew must become prosperous. How else had other Jews become rich, if not because they were highly esteemed by some rich Gentile? It was said that Rothschild, the world-renowned Rothschild, had become a wealthy man because a Prince took a fancy to him, that a Prince had such an affection for him that he bequeathed all his wealth to him. Bobesh and Chaye Leah considered themselves exceptionally lucky. They boasted of their relations with the rich lady to all their friends. Why, Olga herself had asked them to be seated in her parlor! Boris Leontevitsch himself had presented Bobesh with a pair of old boots which, in foreign cities, cost perhaps a five-and-twenty piece, and the rich lady, Olga herself, had directed a servant to give Bobesh and Chaye Leah a glass of tea which cost, perhaps, at least one hundred roubles a pound! etc.

Once Olga asked Bobesh: "How do your people behave in synagogue on Sabbaths or holidays, for instance?"

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You should have heard Bobesh's reply! How Bobesh, the born lackey, was transformed, and how both he and Chaye Leah drew themselves up with pride and answered with enthusiasm. To think of it! The rich lady wanted to know of their *Schul, their* Sabbaths and holidays, *their Chedarim, their* religion. "With us," they bragged to her, "even the least thing is beautiful, and how beautiful! There is nothing elsewhere more beautiful than things are with us!"

"Yes, but tell me how do you pray in your synagogue? How do you do things there? How do you pass your Sabbaths, your holidays? How are your children taught in your schools?"

Bobesh evidently being one who knew of such matters, hastened to reply: "May I live so, *pani,* if my little boy who goes to the Cheder does not know everything in the world of books! Why, his teacher is a highly esteemed scholar! He is a Chassid, and his influence with the Rabbi of our town is unsurpassed. True enough, it is pretty hard for me to pay the fifteen roubles a term. I might, perhaps, get a cheaper teacher, but though I am a poor tailor, *pani,* you will pardon my saying it, I do not regret my son's going to the dearer teacher, and do not regret the paying of the fifteen roubles, for the *pani* should hear how the boy learns Gemorrah; why, it is a pleasure! Some Sabbath I will bring him to you, if you will permit me, *pani.*"

"It seems, then, that you would make your son a Rabbin?"

"And why not? Don't think that I am only an ordinary poor tailor. Why, my grandfather was no tailor, and my grandmother's father, if you will permit me to say it, was the grandson of the Lemerovker *Schochet,* so you see I am no ordinary tailor."

Olga changed the subject. She asked: "How do you pass your rest days? I know that during the week you work very hard."

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"Yes, *pani,* I do labor, and God should give me only strength enough to do that, but on Saturdays, after one has paid the teacher his five gulden and has given his wife a rouble for Chalah, and comes from the service in the *schul* and makes Kiddush and eats, and then goes to sleep for the rest of the day, you will pardon my saying it, it is indeed a pleasure, our Sabbaths; and after waking to eat again, and if the stars are not yet visible, to take a walk to the Klaus, or to go upon the street to hear the news of the town, you will forgive my saying it, but then it is indeed a pleasure to live. Our Sabbaths are very dear to us, a pleasure, I assure you!"

"And is your synagogue a nice place? How do you pray there?"

"Ha! Ha!—Forgive me!—But what is meant by 'how?' In the synagogue we have much pleasure, certainly. The Chazan chants the service, and I help him, and one is called up to the Torah. I, too, was once called up, the Fifth one, too, I assure you." [Here Bobesh forgot the truth. He never in his life was called up Fifth to the Torah, but as he wanted to show the rich lady that he was no ordinary tailor, he thought it perfectly proper to tell a lie this once, for what slip will not a man's tongue make to boast, in order to be respected by his neighbor. Chaye Leah, who was present, heard the lie, but considered, "Here is an ignoramus for you! Called up Fifth, indeed!" But she said nothing, for she did not wish to put a Jew to shame in the presence of a Gentile.]

"Do men and women go to the same synagogue in your town? I heard not," Olga asked now, turning to Chaye Leah.

"God forbid! Whoever heard of the like, *pani,* forgive my saying it," and Chaye Leah threw both hands up to Heaven and poured out a lengthy story of how things were conducted in their synagogue: "In the first place, there is a place for the men and a place for the women. Where the

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men are, there the Chazan sings; and above them, in a loft, is where the women pray. Holes are bored in the walls of the place where the men sit, and it is through these holes that we women hear the voice of the Chazan, and we know how far the service has gone. We rise when the men rise and say the *Kedusha* when they do, and we finish with them, and we go home at the same time with them. And when my husband lived, *pani,* and conducted a store, and things were good with us, let me tell you, pardon my presumption, he owned a *stadt* [a pew] in the synagogue."

Olga Ivanovna burst out laughing: 'A *stadt?* What do you mean by that?"

"A bench, a seat, a place in the synagogue! It was a *stadt* away up in front, right near the altar, and I, too, in the women's side, sat right up in front." [Chaye Leah slipped here, and she, too, wandered into the field of untruth, for neither her husband nor she owned a seat well up in the front; rather, far back in the rear. Bobesh, who heard the lie, opened his eyes in amazement and thought: "Such a miserable good-for-nothing, to boast of having a seat away up in front, as if I did not know her husband, the dead beat! Why, to this day he is in debt to me for services rendered!" But as he did not wish to put a Jewish woman to shame before a Gentile, he held his tongue.]

"And now?"

"Now, since he died and left me, I am as poor as can be. It was as if the crown were removed from my head. I sold the seat way up in front, and thanked be the Lord, in place of it have a good *stadt* in a different place, although it is a little nearer the door, but everybody knows that once I sat away up in front."

The Brebendefka synagogue became a subject of such great interest to Olga that she was seized with a great desire to see the synagogue and to hear for herself the *Chazan's* voice through the wonderful holes in the wall, by means of which the women were permitted to join in the

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services. Perhaps the synagogue was an architectural wonder! At home, even among the Christians, it was said that the Jews have beautiful churches.

When Olga informed Bobesh and Chaye Leah of her desire, they shook like aspen leaves out of pure joy. To think that the rich lady, of her own free will, wanted to go to the synagogue, and that this great condescension was due to them, her confidants. Bobesh's warm Jewish blood began to circulate feverishly. His Jewish pride was touched, and he began to consider how fine it would be when the rich lady stood in the synagogue, how everything would please her: his brethren, the *Chazan,* the worship, the building; and how she would become so full of enthusiasm that she could not help thinking "what fine people these Jews are, what a fine old faith is this Jewish religion," and she would consider their books — for she must certainly be an educated woman, and in the Gentile books mention is made of the Jews — and she would think of the vanished glory of the Jewish people, how they owned their own land, with gardens and vineyards, and boasted of a king who carried on great wars, even with the most renowned of potentates, and overcome them all, and so forth. And the rich lady would stand in the synagogue and think all this and he, Bobesh, the ladies' tailor, would flit about the synagogue with his *Talith* on his shoulders, wearing his skull cap, and he would manage to creep well up in front and mix with the prominent men of the synagogue, and stand there in order not to be put to shame before the rich lady, so that she would consider him a person of some synagogal influence there. When the Torah would be read he would manage to busy himself about the *Bimah,* and she would think that he had been called up and that Bobesh certainly was no ordinary Jew. The *pani* would stand in the synagogue and observe everything going on, and Bobesh, nearby the *Bimah,* would, so to speak, cry out: "See, daughter of the great ones of foreign lands! see how fine

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the Jewish people are, how everything in them is of value and so beautiful, superior, in fact, to all the peoples of the world. Look here, daughter of the foreign world, and all others of the great world look too, and let the enemies of Israel know that without reason do they hate our dear people whom God has selected from among all the other tribes. No other people would take his dear Torah, only the little Jewish nation, whom God recognized. They said, 'Give us your dear Torah, and what you command we shall hear and obey.' Let the enemy see that it was for nothing they burned and broiled the Jews, and upon baseless grounds do the newspapers charge the Jews with the commission of evil, and without reason is the Jew prohibited to live in certain places, and for nothing is his burden made so heavy." * * *

God alone knows how far Bobesh would have become involved in his dream, in his vision of the greatness of being a Jew and of delight in the fact that the synagogue which the rich lady would see was his; and who knows where his thoughts would have wandered, had not the *pani* broken the charm and said to Chaye Leah:

"And so, Chaye Leah, this Sabbath you will come very early and you will take me with you to the synagogue."

Bobesh turned pale. "How? all the glory will be Chaye Leah's, and not mine! *She* will go with the rich lady; with *her* the rich lady will sit in the women's section of the synagogue," and how would he be able to know when the rich lady was looking his way? Perhaps her time would be taken up gossiping with the other women, and everybody would see that only Chaye Leah was the intimate and confidential friend of the rich lady; that it was Chaye Leah's rich lady, just as if he had no standing in her house. And Bobesh fell precipitately from Heaven to earth. But the fallen are not deserted by God, and the One above put the thought into Olga's mind to take her little boy with her to the synagogue.

"In the women's section of the synagogue no male person is admitted," observed Chaye Leah in alarm.

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"But he is only a child."

"With you rich people, one like Jacob is called a child, but with us such a child is called a Jew, who will soon begin to use *tephillin,* and he must go into the synagogue to worship and ought to know of his religion!"

"Little Master Jacob will go with me into the men's section of the synagogue," Bobesh interrupted, full of joy.

The little boy was also overjoyed to think that the next Sabbath he would see the Jewish synagogue, and he considered the day a holiday. Bobesh rose again from earth to Heaven. The next Sabbath he would go to the synagogue with the little master accompanying him, and all his brethren would envy him because he was so highly esteemed by the *poritz,* because he went with the *poritz's* son, as if he were his own, and everybody would say: "Do you see? if God wants to help one, he helps even Bobesh, the ladies' tailor!"

(*To be continued.*)

Rabbi Benjamine's Experiment; or, from Generation to Generation

By Rabbi Joseph Leiser

Chapter XI

When a Mother Has Secrets

Minna remained behind at Glenburn. When the session at the Summer School ended Professor Campbell closed his pavilion, discharged his help and retired to his cottage amid the beech trees, to prepare his lectures and write his books, living in absolute retirement and isolation among his books and papers. Early autumn is the crowning glory of the vacation season and in the Adirondacks the wand of autumn touches the landscape with mellow gold. The glories of this season had reached the ears of the Cregans

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who resolved to brave the chilly evenings and damp mists to watch the tree-tops transmute their green to crimson and gold. They invited Minna to remain with them and her little cottage was closed, her piano shipped to Mt. Vernon, and in the majestic hall of the Cregan's summer-home she dreamed and mused of her lover.

She was unwilling to go to her mother with the flush of love on her cheeks. She intended to keep her romance nestled in her bosom till time and chance prompted her to depart with her secret. During the few weeks in the Cregans' company she resolved to harden herself to that passivity all utilize when they wish to conceal their souls from wayward scrutinies. The Cregans were exceedingly sympathetic, and cheered her when a sad moment drove her from the piano where she passed most of the day. Jeannette Cregan, to whom Minna finally told all, warmed her into buoyant hopes.

"We must all wait for our lovers," she said kindly as they sat in the warming sunshine of an afternoon sun. "I waited almost three years for Mr. Cregan, and then I expected to lose him. Then you are young, and he must try his wings. I do expect so much of him. I never knew I could be interested in a Jew, but he is so exceptional."

"It's so good of you to say those kind things of him," Minna returned cheerfully. "It seems so natural for me to fall in love with Jeffrey."

"Have you told your mother?" Jeannette asked sympathetically.

"I have not thus far. Later, of course, mother must hear of it. I mean to wait. Then it's my affair. Mother feels about it as I do. When the time comes we can announce it."

"Of course you know best," Mrs. Cregan answered slightly critical. "It's best, I think, to let our mothers into the secret. But now I am preaching! Mr. Cregan called on me and we went to the theater together, and then he left

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the city, remaining away almost three years. We corresponded and when he returned eventually, we were engaged, and then I told my mother. Do you suppose your mother will object very much because Mr. Benjamine happens to be a Jew?"

"No!" Minna said emphatically, turning to Mrs. Cregan in astonishment; "my mother opposed to a Jew! that inverts our family history. Why, we at home have been trained from little tots to think the most favorable things of Jews! Mother is not only liberal, she admires the Jews, and never lets us say slanderous things of them. That's how it comes about that I took a fancy to them. I remember that as a little girl I had two dolls, one I called a Jew and the other, anything you want. The Jewish doll I have still. The other went into the ash barrel."

She did not wish to apologize for her conduct. Ruminating over the course of events it seemed the most natural thing for Minna to have cultivated her attachment for Jeffrey, and learned to love him. She wished to assure herself that it was a real genuine love, and a part of her very ideals. This justification she required to satisfy herself that her love was worth the waiting, and while she and Mrs. Cregan mused over it, the days glided by and before the end of the second week of September, they were en route for New York, Minna branching off at Mt. Vernon, where her mother and sister were busy arranging the seminary for the autumn session.

When she reached her mother's home, Minna was immediately pressed into service, mailing circulars to prospective pupils, and aiding in cleaning the school. Her mother and sister were so absorbed in their occupations that they had no time to question her minutely on the events of the summer. At evening, when the day's work gave them a respite from their labors, they sat on a side veranda in that part of the seminary used exclusively by them, and Mrs. Rivington, between yawns and sighs, would question her

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in general terms concerning the lecture course. She was interested in Professor Campbell's lectures, and every other summer attended his school. This summer she had toured in England. Their conversation was very unsatisfactory, since Minna was unable to explain more than the hearsay references she obtained of the lecture course. From this theme they rambled to persons, and there they lingered.

"I suppose Madam Goldman was there," Mrs. Rivington suggested, listlessly yawning as she pronounced her name, "and Miss Dean. Professor Campbell would not have a quorum unless these faithful allies were with him. Poor Madam Goldman! I suppose she is still fussy."

"O, the fussiest creature, Mother! She is ever interfering," Minna supplemented, holding in abeyance the inevitable outcome of their subject. Jeffrey loomed before her in company with Madam Goldman. She recalled the moonlight venture on the mountain side and the shadowy ghostlike form prowling about the pavilion and intercepting them on the highway.

"Any strangers there?" Mrs. Rivington asked disinterestedly, "some find of the Professor's? He is always hunting up some one to impress with his dogmas, some college professor, maybe. He always delights in finding a young college professor, especially if the helpless fellow is a professor of philosophy in a woman's college. How he despises that ilk, dear old man!"

Minna was silent. She did not trust herself to be natural, but restrained and modified her language. "O, there was a young man there, but none of your college professor type, this one. Why, he was a rabbi. Or he will be this autumn. Professor Campbell and he were considerably together.

She blushed and the flush warmed her face and neck. Fortunately for her, the accommodating darkness veiled her from view and her voice did not quiver.

"It's so characteristic of Professor Campbell to bring

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some one of that kind to his school," Mrs. Rivington added, yawning again. Minna blessed her mother for the yawn and accepted it as a good omen.

"This young man is a Western fellow and came to the school because he had read Professor Campbell's books and heard of his great scholarship and merely to be in personal contact with him. Prof. Campbell was very fond of him, and he was very good looking, mother, the ideal type of a Jew, large, dreamy eyes. Well, one could not call them dreamy and be exact. They were so mystical, deep and silent, intent on gazing into space, almost poetic."

"Why, child, you must have been very observant," Mrs. Rivington said gayly.

"He sat next to me at the table. It was rude, but I could not help it. I simply had to look at his eyes."

Mrs. Rivington laughed. "You are so naive. That's a modest way of saying you were fond of him. Was he interesting?"

"Interesting?" Minna echoed enthusiastically. "He was positively fascinating. I never met a more fascinating man in all my life. He seemed to me a regenerated prophet, and he wished to do so many things. O, so ambitious! You do not expect Professor Campbell to take up with any one who was not interesting, or worthy? He was 'the star' at Glenburn, and he will make a name for himself, and I hope he does."

"What is his name, Minna?"

"Rabbi Benjamine. A real Jewish name, is it not, mother?"

"If he has a Biblical forename, certainly."

"No, it is simply Jeffrey. That's not a Jewish name. I never heard it before. I really carried out every thing you told me to do regarding Jews. I treated him most respectfully. In spite of the fact that he was a Jew, I admired him, he is so noble minded. This must be a virtue among Jews."

"Among some, Minna. But really, I am so sleepy, I

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can no longer listen. I am pleased you found someone to entertain you. And your music?"

"I practised my hands off, mother. When I simply languished for air and sunshine and cheer, I begged Mr. Benjamine to drag me from the piano, and we rambled among the woods and valleys. Mrs. Cregan invited me to bring Mr. Benjamine to their house, and I never passed a more inspiring evening."

"I believe you had a better time at Glenburn than I did in England. I am not going to England another summer. It wearies me to return to America and begin the drudgery of house-cleaning and all this and that wears me away." She paused and then said abruptly: "Are you and the rabbi corresponding?"

The question came in the nature of a shock. So kindly had her mother accepted her narrative that she was almost inclined to tell her everything. But her question, so abrupt and unforeseen, chilled her.

'Why do you ask, mother?"

Mrs. Rivington was too weary to take things seriously or import any ulterior meaning in her words. Rising from her chair and stretching her arms, she said slowly: "It's the usual way to end a summer's acquaintance."

"You do not want me to continue his acquaintance, do you?" she asked in a frenzy of dread.

"Certainly, dear. I wish you to know the most worthy people."

Why Minna should have flung her arms about her neck and kissed her profusely when these words were uttered, Mrs. Rivington never stopped to consider. Minna accepted them as symbolical and a glowing imagination interpreted them in a most favorable light. Mrs. Rivington, however, bade her good-night and retired, while Minna remained on the veranda dreaming what Jeffrey was doing at this hour and what had befallen him. They were in correspondence, but prudence cautioned them against a daily exchange of

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letters. But as she speculated on the warm words of her mother, she let her spirit hover over Jeffrey and the joy she found in her love for him.

Mrs. Rivington dismissed the subject from her thoughts the moment she reached her room. An arduous day's work of superintending had wearied her and she retird to enjoy the calm sleep of all workers. But in the morning the subject was unwittingly suggested to her by accident. She was filing letters in her store-room when from a bundle of old letters a piece of paper fell. An old ragged letter it was, yellow and bleared. She handled it tenderly as one handles thin paper, unsuspecting its contents, she brought it to the light and glanced at the faded signature.

"Julius!" she whispered, almost ashamed of the impulsive accent, "after all these years you return from the dead!"

A faint flush, like the last gleam of an autumn sunset, tinged her cheeks. Her eyes lit with momentary lustre, and in the corner of her mouth dimples formed in which a smile nestled. The veil of solemnity was lifted, and the austere cast of her face with which she concealed her natural self, softened and the crimson stole over her smooth cheeks and the sparkle flashed in her greyish eyes. She seemed to grow younger, and as she receded in time she resembled very strikingly the younger Miss Rivington.

She read the letter and refolded it. "Julius, Julius! O how long ago it seems! What's become of him? Dear old Illinois! What changes come about in life. You, too, were a Jew, Julius, and I loved you and we, too, were planning." And like a bolt flung from heaven, Minna's rambling talk on the veranda was suddenly recalled. "Poor child, she may be loving another Jew. Life is odd. So many surprises. It's better so."

She unfolded the letter and refolded it. In spite of herself reverie gained the mastery; and when Minna called from the floor below, she received no response from her

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mother. Mrs. Rivington was musing, musing in the little stuffy storeroom where books and papers and the business refuse of the seminary were filed; but in the narrow quarters the scroll of her life enrolled and she saw passing before her all the scenes of her life. Her home in Illinois, her father, her brothers and sisters; and then the stranger who came among them with his light blue eyes, merry as the dew sparkling on the prairies, his strong healthy tanned face, his venturesome escapades, his bravery and manliness, and then the long narratives he told her of dangers on sea and land and the hardships he had suffered in the wilds of Africa ere the " unknown continent " became the scene of terrific warfare. How for days he roved among savages, feeding himself and his fellows on nuts and leaves, and then his bloody contact with the blacks and the death of his own brave cousin, and the horrible sight of the cannibal chief cutting that cousin's heart from the warm body, nibbling at it and passing it to his subjects that all might imbibe the white man's bravery! She shuddered when she recalled his stories and the warm blood on her cheeks chilled when she remembered the dangers they had courted together, fording swelling streams to attend revivals in the new country, the rough but wholesome and natural life of the prairies, and the love she felt for the stranger whom every one welcomed as a brother and friend. But all this belonged to the long ago, a dim misty past where our hearts are buried and the years sigh for a glory and a tenderness that comes no more. So intent was she in conjuring the past that when Minna opened the door suddenly her mother was almost hysterical with fright.

" Mother, you are as pale as a ghost! What's the matter! Open this window!"

" No, no, Minna. I am perfectly well. I only opened an old letter, a letter from a friend in the long ago. I used to correspond," she said quickly, smiling sickly. " I, too, had a very interesting friend once in my life, before I met

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your father. He was a very fascinating young man. I believe I loved him."

"Mother, did you have secrets?"

"Yes, my dear, I had secrets. Life is not worth living unless we have them. Come, let us get out of this room. It is haunted with dead spirits. I never care to stay here. I wish they would build houses without storerooms. You must do so whenever you build a house, Minna."

Chapter XIV

Mutual Friends

The larger section of the congregation, that including the younger people, and the liberal element, were entirely satisfied with their rabbi. It was the rabbi, however, who began to demur. His glorious promises to himself seemed more remote the second month of his ministry than they appeared the first evening he addressed his congregation. The complaint he made was one of irritation with the apparent and conscious indifference of his audience. They admired his lectures and praised his rhetoric, heralded his eloquence far and near, but never sought to practice his preachment. The high note of liberalism he sounded in his inaugural sermon continued to echo from the pulpit, but it made no perceptible impression on his hearers. They came and heard and left without the slightest indication of fulfilling the promise of his address. This disappointed and depressed him, and he roamed about the city under the cloud of a terrible humiliation.

He had limitless time to brood, because his duties engaged him the fewest hours during the week. A sermon, which his alert mind prepared in a few hours, and the Sabbath school class, were the only professional obligations wherein his time was not his own. He poured out his heart

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to Minna, who tried to cheer him by quoting excellent passages from the lofty books of sages. But her sweetest efforts failed to arouse him from his depression. But when the night was darkest he found a friend in Seligsohn.

Here was a many-sided man, a traveler and a scholar, but more than all the sum of it all — a man tried in the battle of the world. Whenever he came to town and the first few days of the week he canvassed Springfield, he sought out Jeffrey and they passed their evenings together in the Palace Hotel. To him Jeffrey confided his disappointments, his distrust, his depression.

"Rome was not built in a day, my boy," he urged, fatalist as he was at times. "We all must wait our chance. At best Springfield is your kindergarten, and you are lifting up your voice in the wilderness. Men will hear of you. Suddenly it will dawn on their minds that you are preaching a very liberal doctrine, and they will dismiss you, and then as a martyr mankind will take you up. That's the way of the world!"

He laughed at his own cynicism and Jeffrey, disheartened, smiled blandly. "I never expected it. I thought it would work from the start."

"It takes us a few years to learn we are mistaken," and then fearing he had offended, he changed his seat and bit a piece of tobacco. "Do not misunderstand! Youth is always impatient. Suppose you test your own theories. Every great reformer retires from the world some time to test his ideas. In the case of Jesus, where did He begin? Somewhere around Galilee in little mud holes. Mahomet, Paul, Buddha, all of them their biographers tell us retired to a cave, or what not. You are in a cave here. But you will come out. Take your time! You are young and the world will be ready for you when they hear of you. The first thing to discover, and you have not, is yourself! Be true to yourself and the rest will follow."

Jeffrey bowed to the inevitable. He was unhorsed and

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so dismissed the subject by inviting the intelligent traveling man to his own rooms which he had fitted to suit his bachelor needs in the fashionable quarters of the city. Seligsohn accepted the invitation, presuming that in his own study Jeffrey might be encouraged to persist in his endeavors.

He had decorated his study after the fashion of college men who, during the last years of their college life, accumulate a number of photographs and class groups and souvenirs, and with these Seligsohn amused himself the moment he entered the room. Jeffrey related the circumstance of each picture, recalling the happy moments of his college life. On his table framed in golden oak stood the latest photograph of Minna, the picture from which her lithographs were made. There was many a girl's picture in the group on the wall, but the conspicuousness of this picture made him pause. He examined it closely. Jeffrey observed it and tried to hide his face. He resolved to tell no one of his love affair. So kindly disposed as he was to the sympathetic traveling man, he did not wish to break his own pledge, but Seligsohn anticipated him. He had scrutinized the face very closely and put the picture down, taking his seat meditating. Finally he asked, "Who is that?"

"A friend," Jeffrey replied passively; "yes, a particular friend. She is a very good girl, a great musician and a fine mind."

"I can see that," Seligsohn interrupted. "There is considerable intentness even in the photograph, a girl who seems to put her soul in anything she loves. She is not a Jewess, I can see that."

"No, she is not a Jewess," Jeffrey explained hurriedly.

"No matter. There are as fine girls among non-Jews as our own. Now, that is the quality I like about you; there is no fanaticism about you; as we say in these parts, you are a good mixer. I wish all Jews were like you. We have had enough isolation. It's time for us to come out."

"There's where we agree heart and soul," Jeffrey

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said solemnly. "That girl taught me the necessity of this move. I suppose I would not have been so liberal had I not met her."

"Where did you meet, may I ask?" Seligsohn inquired interestedly.

"In the mountains. Did I tell you I attended a course of lectures this summer at the Glenburn Summer School of Philosophy, conducted by Prof. Campbell? It seems that Miss Rivington's mother—"

"Is that her name?" Seligsohn asked, interrupting and rising from his chair to view the picture under the full light of his student lamp.

"Minna Rivington is her name," Jeffrey added complacently. "Her mother conducts a seminary at Mt. Vernon, and Minna helps part of the time by teaching music, but this year she goes on a concert tour. She was practicing up in the mountains for her season."

But Seligsohn did not hear him. He had reseated himself in a large Morris chair, shielding his eyes, his brow knitted. He puzzled Jeffrey because he never dropped into a study whenever they were together. His restlessness, always keyed to alertness, drove him forward.

After a pause so long that Jeffrey picked up a book and turned listlessly its pages, pretending to read, he again spoke, but his voice was hollow.

"I never told you very much about my own life," he said softly, his lips almost quivering with suppressed emotion. "I am ashamed of most of my life, and people do not care to hear tales of sin and sorrow when they are real sorrows and real sins, such as mine were, but we all live through them in one way or another."

"I am interested in life whatever it is," Jeffrey assured him. "No matter what they were, I do not take you for a bad person. In fact, I find considerable comfort in your company."

"You are an ardent soul," Seligsohn returned, a smile

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crowding to his lips. "I used to be a drunkard and a good-for-nothing. And it all came about because I knew a Miss Rivington, and I believe some one concerned with that picture."

Jeffrey was taken aback at the delicate mystery he was weaving about the picture. "It is very singular," Seligsohn continued, "that your friend has my mother's forename. My mother was a Minna. It's not an American name."

"You are driving me almost frantic with impatience."

He smiled at Jeffrey's discomfort. "I used to live in Central Illinois. When I came over to this country from South Africa I settled down here near Bergen."

"Miss Rivington's folks came from these parts," Jeffrey added, blushing under the strain of excitement.

His eyes twinkled at the young man's eagerness. He seemed to enjoy Jeffrey's curiosity as much as he did his own story. "As I said," he continued, "I used to live in this section of the country, and kept a general store at Bergen shortly before the war. People in those days were democratic, free and unfettered, and all the young people came together without very many of your conventions. There was a family of Chases living in Bergen. The father a lawyer, in fact they were a family of lawyers, but they had a raff of the prettiest girls I ever saw. We used to go to prayer meetings with them, to churches and revivals, to parties and what not, and it wasn't very long before I fell madly in love with the oldest Chase girl. She was a dare-devil, full of life and venture. She wanted to elope, and elope we did. We came here to town, in the days of Lincoln this was, and to old Squire Rivington — a town out here six miles is named after him — we told our story. He was a friend of the family and put his foot on it, and before we knew it old man Chase came in the office and knocked me down and we were never married; that's the long and short of it. The family moved down East, and the Rivingtons followed, and the last I heard of them was that my old girl married the oldest son of old Rivington."

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"What's that got to do with it?" Jeffrey asked abruptly.

"Only this much: I will bet you the finest horse in Sangamon County that that girl is a daughter of Sarah Chase."

"How do you know?" Jeffrey inquired excitedly.

"I never forget a face," Seligsohn replied convincingly. "I made a study of faces and always see the face of the parent in the child. I see Sarah Chase's face in that photograph, and as I said, I will bet you the finest horse in Sangamon County, and we have some very fine Kentucky horses here, that your friend is the daughter of my old sweetheart."

"Oh, Mr. Seligsohn, it seems so odd, there's so much mystery to it."

"There's no mystery in that. It can all happen. They moved east. Sarah married, and now her children are coming into woman's estate. That happens every day. The odd thing about it would be for me to meet the daughter and fall in love with her. That also happens."

"But you could not," Jeffrey blurted unconsciously.

"No; my courting days belong to history." A large wholesome smile covered his face and his eyes twinkled merrily. "You could fall in love with her, and that would be something odd," he added mischievously; "that would be in fact the easiest way to win a fine girl."

Jeffrey crimsoned. He dared not look the man in the face. He was conscious of the scrutiny Seligsohn cast on him. He feared he had read his secret.

"Suppose we did fall in love, that's natural."

"Don't beat about the bush with me," the traveling man said kindly. "I am a young man's best friend, and there's nothing an old lover likes better than to help a young friend in his love affair. You can trust me. I will never go back on you."

"I know it," Jeffrey said reverently, grasping his

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hand. "I must trust you because you have almost read my secret. We are engaged and we expect to marry."

"Now let me congratulate you. You are a much greater man than I thought you were. That's just exactly the sort of liberalism we need. It's time for us Jews to break away from the silly notion that only Jewish girls make proper wives for Jewish men. A Chase, a daughter of the finest family in the United States, unfit for a Jew! That's what the opposition to intermarriage amounts to. In my day there was some reason for it, and I suppose had I been open-handed and came to old man Chase and told him my story, he would never have turned me down. When they moved away I was turned down. I took to drink, and the last fifteen years of my life have been dark, sinful. I have considerable to atone for and much that I wish to erase. But I have reformed and no longer drink, and pretend to be respectable."

The recollection of his misdeeds silenced him, and he sat back in his chair humbled by the record of his own behavior. But for Jeffrey it was a delicious revelation. He pardoned the man's debaucheries and waywardness since he seemed to be involved in Minna's life, waving the uncertainty of the relationship aside and accepted it as a substantial truth. He wished it to be so in order that his days might be brighter in the city of his affliction as Springfield was rapidly becoming for him. The sympathy he required to carry his liberalizing movement to completion he obtained from the traveling man who gave him another claim on his friendship. Their mutual experiences were mutual interests. And to have some one share his joys and sorrows was an essential requirement in his make-up. For many a day it would be necessary for him to bury his secret in his own bosom. The congregation was too uncertain a factor to trust with his romance.

"What would my dear people say of this if they knew it?" he intimated to Seligsohn after a long pause.

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"That's none of their business," Seligsohn returned promptly, abandoning his musing. "Every man is answerable to himself, and if your congregation stands in the way of your marriage, the congregation must move or you can leave them. The country is large, and a man with talents can find a means of earning his living. Their opinion is the last thing to consider."

He felt ashamed at his momentary dependency and laughed it aside. "You speak ever sensibly, so courageously."

"A man must take dangers in hand," the traveling man asserted warmly. "What becomes of us if we have to ask every one for permission to breathe. You have a right to love whom you think worthy, as you have a right to make your own future. Take us, we common every-day traveling men, we are always taking chances. I leave Chicago Monday morning uncertain of trade, uncertain of my life. I never know whom I will sell, and it's no different with you in your way. A man must be brave, or he amounts to nothing."

"That is so true, it is almost a sermon for me."

The compliment flattered the traveling man, and he smiled pleasantly at the young man's approbation. "I would like to see you marry this Miss Rivington because it is a movement in the right direction, a practical illustration of your liberalism. I think it is the proper thing for us Jews to intermarry when we find some one who agrees with us in our views of life. It breaks the prejudice, and we Jews are a narrow set if we would only confess it. A rare girl is a god-send to a young man, and she can make something out of you."

"She has," Jeffrey confessed humbly, "she has taught me that a Jew is a worthy creature, a noble being because he is the offspring of great ancestors. I never knew that I was something till we met."

"That's love," Seligsohn said solemnly, "and I am

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pleased to hear you speak in that manner. A young man never thinks much of himself till he falls in love, and then he considers himsef a man."

"Oh, Miss Rivington," Jeffrey hastened to add enthusiastically, "is an admirer of the Jews. With her the Jew embodies the great religious ideals of humanity. It was she who inspired me to propound my universalism, the liberalized Judaism, the religion of democracy as I have come to call it. I flatter myself on the conceit that my desire to be of greater service to humanity won her love. Were I the mere rabbi she would have regarded me as a specified section of humanity, isolated from the great world as the Irish farmer in the Adirondacks. She hails me as the leader of a religious movement, only she never in her most glorious dream considered this town."

"This town is not so bad. There are far worse places than Springfield. But hammer away anyhow! You must win the girl forever and entire, and you will only do it by carrying out your ideals."

"You almost quote her," Jeffrey said shyly.

"You see I knew her mother," he answered mischievously, "and I do believe, mother is not very different from daughter. Have you not heard your parents tell you that, in a German proverb, the apple does not fall very far from the tree?"

(*To be continued.*)

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Knowest Thou The Field?

(AFTER PERETZ.)

Knowest thou, love, the lawn,
Where all who saw or see the dawn,
With tears must sow life's seeds?

Knowest thou the field,
Which cannot yield
But stones and worms and weeds?

Knowest thou, fair, the field,
Where 'mid grown corn I build,
Castles of hope and love?

Knowest thou, fair, the field,
To which my heart will yield,
Its life, its hope, its love?

—ALTER ABELSON

Chwolson in Defense of the Jewish Religion

BY MORITZ ELLINGER

III.

The Rabbis and Sages of the Mishna, asserts Prof. Chwolson, did not know Christianity at all and could not harbor enmity to Christians. "In reality," he says, "there were very few Christians living at the period of the redaction of the Mishna. Among those Christians there were many agnostic sects, so that the Christianity of that period offered but a very sorry picture, which caused the fathers of the Church to complain bitterly. The Jews cared very little about the church."

Through the war of annihilation conducted by the Romans against the Jews for nearly a century and a half, the rabbinical schools fell into decay and many of the rabbis at the beginning of the third century emigrated to Babylon.

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Since then Palestine ceased to be the centre of Rabbinism, and Babylon took its place, there, where numerous Jewish congregations had formed since the exile, rabbinical academies sprung into existence where judges and teachers were educated and thence spread all over the country. In these schools the principal subjects of study were the elaboration of the enactments of the ancient Rabbis. The Mishna formed the essential portion of their discussion. The Talmud forms the explanation and the elucidation of the Mishna, so to say, a commentary of it, the redaction of which was completed toward the close of the fifth century. The Talmud, which to this day is the foundation and the basis of the religious life of the Jews, originated therefore in a country where there were but very few Christians; and these few were composed mainly of Nestorians, Arians and other heretics who had been expelled from the Byzantine empire. The representative scholars of the Talmud had therefore but few opportunities to know much of Christianity and the Christians, and as these lived in Persia as an oppressed and persecuted sect, the Jews took no notice of them and we can understand why the twenty thick folio volumes of which the Talmud is composed, contain but very few references to the Christians. Delitzsch, who was at home in the Talmud, blames the Rabbis for ignoring Christianity. Nay, more, these references are so peculiar that we may safely conclude from them that those Rabbis knew less of Christianity than we do of the religion of the South Australians. Thus a Jesus is spoken of in the Talmud who is said to have been a contemporary of Jeshua ben Perachia, a Rabbi who lived about a century before the Nazarene; he is reported to have fled with him to Egypt in order to escape a persecution of the Pharisees by the Jewish King, Alexander Janneus. This Jesus mentioned in the Talmud is designated also as the son of a certain Papus ben Jehuda, and in another place as the son of Pandara, and it is related of him that he was stoned, and hung at the city of Lud in Palestine because he

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had worshiped a stone as an idol, and that five disciples of his were also killed by the Jews. By these indications we are forced to the conclusion that the Jesus mentioned in the Talmud has no reference to the Jesus of Nazareth, and that the authors of the Talmud, the Babylonian teachers, had no knowledge at all of the Nazarene. In reality there is no ordinance found in the Mishna or Talmud which has any special reference to Christianity.

Worship and worshippers of idols could not be tolerated in Palestine. On the other hand, those gentiles who accepted the Noahidian commands were called Gere-Toschab (proselytes of the gate). These commands were: 1, Not to worship an idol; 2, not to blaspheme; 3, not to murder; 4, not to rob or steal; 5, not to commit adultery or commit a rape; 6, not to eat meat torn from a living animal; 7, to live under legally ordained government, to establish courts and judges for the punishment of crime. Those proselytes who, by the acceptance of these laws, gained the right of abode in Palestine, were accorded equal rights with the Jews.

Unmistakable evidence for this we find in the Talmud: In Tractate Aboda-Zara, folio 64, we read: "Who is called a 'proselyte of the gate.' He who has accepted the seven Noahidic commands. Rabbi Meier is of the opinion that the man who renounces idol worship must be recognized as such. It is a duty to provide for the pagan who renounces idolatry. Every one of the Gentiles who has accepted the Noahidic commands must be counted as one of the nation, and is sure of salvation." "If such a Gentile is also a scholar, he ranks equal with the high priest." (Maimonides.) "The proselyte of the gate is the equal of a Jewish citizen; he can buy Jewish servants; if he is in need he must be assisted; not only can he own land in Palestine, but he must be treated on an equality with the native Israelite in the distribution of the soil." "The nations who observe the seven Noahidic commands must be considered on a par with the

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Israelites, not only on the extension of charity and benevolence, but in every other respect, because we are in duty bound to help such men whenever in need." (Aboda Zara 3 a, Sanhedrin 59 a, Baba Kama 38, and Maimonides, Aboda Zara.)

Nay, the Rabbis do not even demand of the Gentile the avowal of belief in the absolute unity of God, but they only exact a belief in the God of Heaven and earth, which does not exclude the worship conjointly of another being.

It has thus been established that the Israelites, according to Rabbinical law, are enjoined to treat Christians as they did their own brethren in faith. The Rabbis of the Middle Ages in Europe have therefore looked upon the Christians from the standpoint of toleration and have abrogated as far as the Christians were concerned all laws formerly enacted against the pagans, because they recognized the fact that Christians were pagans. They were also enjoined that Christians must be considered as "Proselytes of the gates," which means of equal standing with the Jews.

In the post-talmudical period we find that the renowned French Rabbi, Solomon Yitzchaki, known as "Rashi," and the author of the Tosaphoth, declared distinctly that Christians are no idolators and must be treated like Jews.

The renowned author of the book "Kusari," Rabbi Jehuda Halevi, who lived in the second half of the eleventh and the beginning of the twelfth centuries, says, "The religious parties (Mohammedans and Christians) form the preparation and transition of the Messianic epoch for which we Jews look; because the nations have, as is well known, worshiped the fire of Heaven, and had disgusting religious beliefs and did not recognize the Mosaic law or any revelation. The nations that came after them (Mohammedans and Christians) have adopted the doctrines of Moses and the prophets as the foundations of their religions and believe also in most of the fundamental dogmas of Judaism. They, also, after the attainment of power, abolished the destestable

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worship of idols, and we therefore praise them for their noble achievement."

In like manner, observes Maimonides (Hilchath Melachim 9:4) Christianity and Mahommedanism have the historical mission to pave the path for the Messianic Kingdom, so that all mankind worship the true God. Thus the doctrine of the Messiah, the knowledge of the sacred scriptures and of the divine commandments have been spread through the entire world."

The superiority of the Jewish teaching of toleration and the practice of teachings on humanity, regardless of the religious views and practices of Mohammedans and Christians is illustrated by the teachings of some of the greatest men in Israel, pronounced in their works. A few abstracts will suffice.

Thus Eliezer Ashkinasi, a Rabbi of the XVIth century, who was persecuted by Philip and fled to Turkey, where he found a safe refuge in Turkey, says in his book *Maase Hashem,* published in 1583: "And even should it be the case that one should curse those who offend us unjustly and do us wrong — God forbid! such a curse does not agree with the commands of our religion; it is only the offended who yields to his passion; he would curse his own son or brother, who might have injured him; we, however, will not yield to our passion and curse a whole nationality because some of its members have done us wrong."

In the book *Beer Haggolah* of Moses Rivkes (17th century) we read: "What the old Rabbis said of the pagans only refers to idolators; we, however, must pray for the welfare of the nations who believe in God, who believe in the Creator of Heaven and earth, and who have accepted many of the dogmas of our faith. That it is the duty of a Jew to help them in case their life is endangered, is self-evident. We direct our prayers to God, for the welfare of our rulers and dignitaries of state, we pray for their happiness and their peace, and we must pray in like degree for the welfare of their subjects."

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Rabbi Moses Chargis, who died in 1740, says in his book *Eleh Hamigfoth,* published in 1696, commenting upon verse of Chapter xxii. of Deut., where it says: "Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, for thou wast a stranger in his land," the following: "The reason of this command is that we should adopt good manners, by being grateful to and appreciative of our benefactors. We must draw, therefore, the following deduction: If this law commands not to abhor even the Egyptian and the Edomite, of whom the first held us in slavery, drowned our children and drove us into the desert, and the latter laid our temple in ashes and did everything to annihilate us, and the law nevertheless enjoins us to be grateful to them, because we dwelled in the land of the Egyptians and the Edomites are our brethren; how much more grateful must we be to those nations in whose midst we live? Because God has not forsaken us in our present exile and caused us to find favor before their rulers. The crowned heads of the people in whose land we live treat us by the grace of God friendly and with fraternal love. They granted us freedom of conscience, and the liberty of living in accordance with the law of our religions. We are therefore bound, in accordance with the laws of our religion to be grateful to them, to recognize all the benefactions they have done us, and the mercy which God has shown to us through them, and we must pray for their welfare; the reward for their good deeds they will receive from our Heavenly Father. The fool, however, who believes that our religion permits us to rob and cheat other people, not of our faith, is in great error and does not know the way to God. Because God is just in all His ways and His holy law guides the Israelites upon the just path; as He gave just laws and as He loves us he could not teach us things by which we would draw upon us enmity of the people. To be just to all is the right way, taught by the sages of Israel and the leaders of the Jewish congregation."

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Another Rabbi, the renowned Jacob Emden, in his book *Besen Mata* speaks of the Christians in the following words: "The Christian religion in many points is stricter than ours, so that Jews are less restricted in things than Christians are. Christians have many excellent qualities and a superior morality. Pious Christians restrain themselves of vengeance and hatred and will not do any harm to their enemies. Blessed would it be to them and us if they were to order their life in accordance with the prescriptions of their religion as revealed in the gospels."

This Rabbi reproaches the Christians for not living according to the precepts of their religion. Upon the remark in the Mishna: "'Every organization which pursues a divine object will live, and that which does not pursue a divine object will perish," he makes the following comment: "If anybody would apply this sentence to the two religious parties that persecute us, the Christians and Mohammedans, we would say it is false; for in comparison with the old nations who did not acknowledge God and worshiped idols of wood and stone, it must be said of these religious organizations that they pursue divine objects, because they proclaim among the pagans the name of God and disseminate in the most distant countries many dogmas of our religion, as well as the doctrine that there is one God of Heaven and earth, who rules the universe, rewards the good, punishes the bad, who chooses good and righteous men as His prophets, as the teachers of His just laws, by which man is to be guided. All these sacred teachings, which certainly express the will of God, have been circulated through them throughout the world. For all these reasons this has been preserved to this day; they worship the true God and have proclaimed His majesty among nations, who have never known Him. The reward for their good will is certainly to be recovered to them. These two religious organizations — chosen by God to rule nations, to whom they should transmit the religious teachings which

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are necessary for the preservation of the world — have no obligation to observe the Mosaic laws, because these were not imposed upon their fathers. They did not stand at the foot of the Mount Sinai and did not hear the Divine Command to observe the Mosaic laws, and though the Christians worship another being besides God, they do this on the basis of teachings inherited from their fathers."

Jewish Characters in Fiction; English Literature

By Rabbi Harry Levi.

In his essays on "Race and Tradition," Darmesteter quotes Renan as saying, "There is a psychology of religious minorities independent of race." The thought represents the conclusion at which Renan arrived, from an examination of the history of Israel. Here was a people that in the course of time had lost whatever of racial purity it may once have possessed, yet it still lived healthy and strong, a religious brotherhood, whose members were bound to each other not by ties of blood, but by similarity of beliefs and aims and ideals.

There was a time when there were more to oppose than to defend the position of Renan. Even to-day there are those who insist on the racial character of the Jew. In general, however, Renan's view has found hearty acceptance. There is no such thing as Jewish race. The Jew is such by virtue of his faith alone. It is Judaism that makes the Jew, as the Jew once made Judaism. It is conviction, not birth, that determines a man's religion.

Yet ever and anon we meet with a case like that of Emma Lazarus, and then we are puzzled. She was born in 1849 of Jewish parents, yet for thirty years and more

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she knew nothing of Judaism. She knew not for what it stood. She knew not its principles, so she had no Jewish convictions. To all intents aud purposes she was not Jewish. Yet when the cry of the suffering Jew in distant Russia reached her, it stirred her whole being. From that day she dedicated her life to the cause of Israel. What was there about the cry from beyond the seas, that should have wrought such a revolution in her? What was there about herself that made her so respond to that cry? It was more than mere so-called humanitarianism. Emma Lazarus rose to the occasion because there was something Jewish in the occasion, and because there was something Jewish in her. Judaism is a matter of conviction. Can there be a latent Judaism that needs but be stirred to awaken to active life?

Explain it as you will, Emma Lazarus henceforth was ardent champion of her faith and her people. She wept over Israel's sorrows. She denounced Israel's foes. She gave new life to Israel's hopes. She sang of Israel's trials and of its triumphs, of its past and of its future, but always of Israel. It was as though she were trying to make recompense for her earlier years, when Judaism was to her but a relic of bygone days, and the Jew merely a survival of antiquity. If that was her aim, she succeeded. She made Judaism a part of herself. She made herself part of her people, and both were the better for it.

And it was this new covenant, this dedication of her life to a cause, for whose welfare she labored heart and soul, that made the poems of Emma Lazarus palpitate with life. She had written pretty poems in earlier days. But their's was a beauty without a purpose. She had written sadly of sad topics. But the sadness was not born of experience, so it lacked the power to appeal. It was not until she really felt, that she could write to make others feel, not until she was roused, that she could rouse others.

Into her general poems Emma Lazarus put her literary

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ability. Into her Jewish poems she put her soul. "The Dance to Death" is merely an expression of her inner, her deeper feelings. She writes of the Twelfth Century, because the sorrow of the Jew in her own day had made her see how the Jew had sorrows through all of history. Glory in individual men who here and there gave up all for a cause? Why, here was a whole people, martyr to its faith, a people innocent of wrong, wounded for the transgressions of others, yet bearing its burdens with a dignity and a patience and an endurance of which none but heroes could be capable, and dancing to its death, with prayers of praise to God. Was there ever so remarkable, so inspiring a history as that which this people had written with its very life blood? Emma Lazarus studied this history and lived it over again. That is why there is so much life and reality to her poems referring to it. That is why her "Dance to Death" is so vivid, so true. Like Scott, she did not merely put herself into her story. She projected herself into the period of which she wrote. For the time being, she was Liebhard, and Claire, and Süsskind, and Rabbi Jacob, and the whole host of whom she tells us. She suffered with them, she wept with them, she was brave with them, and with them she sang, as they went to meet their God.

But Emma Lazarus saw only the tragedy of the Jew. To her all of Jewish history was a tragedy. She met Jews who had come to America to escape the torture they had experienced in Russia. That incident exerted such a spell over her, that wherever she looked she could see only the dark side of Jewish life. Now and then she catches a glimpse of the happier side when, as "In Exile," she speaks of Jewish life in America, but in general her's is more cloud than sunshine. To a certain degree the same thing is true of Grace Aguilar. Both defend the Jew, both glory in Judaism. But both are always sad and serious. Joy, real animated joy, is to them almost unknown. To them

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the history of their people was solemnly tragic, and who can smile o'er a tragedy? Who can laugh at death and martyrdom? For the greatest men, for the greatest people in life, we have only tears.

But do not tears bespeak real sympathy, as they often betoken deep study and analysis? The superficial observer wastes but little care on the Jews. He thinks they need and deserve but little pity. The student is not satisfied to judge the Jew by outward appearances. He goes behind the scenes. He studies the Jew, he sees what the Jew has been, and done and seen and experienced, and then he lauds, and grieves and weeps.

But as tears are natural to Emma Lazarus, they are unnatural to Sir Walter Besant. Does not that at once explain all? Besant knew much about the Jew. He had spent much time in East London. He had been in the ghetto, had visited Jewish homes, had attended Jewish service. And he saw the picturesque side of it all. It appealed to his artistic nature. So he described it in "The Rebel Queen" and in magazine articles ("East London"), and showed in his descriptions a sympathy with his subject, which other writers on Jewish life sadly lacked.

Artistic temperament, however, is not always a guarantee of justice. Because Besant saw the picturesque in Jewish life, and speaks in general highly of the Jew does not prove he knew the Jew intimately. He saw the glory and beauty of synagogue service. He saw that the Jew labored and loved, adapted himself to the present, but did not forget the past. He saw the Jew was a shrewd business man, yet Utopian dreamer. But it was merely the surface life of the Jew he saw. He did not penetrate into the depths. He did not analyze. Fortunate indeed was it that Besant caught at first glance the picturesque. Another writer perhaps would have given the moving panorama of ghetto life a different and poorer interpretation. But it is not safe to depend on appearances, particularly where the

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Jew is concerned, else the Jew in literature will always be the product of a writer's imagination, and not an exact reproduction of the original.

So while Besant speaks kindly of Jewish life, he does not touch us. He is too cold. There is no warmth about his descriptions. It is all a matter of fact and argument without feeling. We have said a writer can merely put himself into his books, that his characters speak for him, represent him, prove him. Well, Isabel, and Emanuel, and Francesca are lifeless. Emanuel is patterned somewhat after Mordecai, but how little the resemblance. Emanuel moves and breathes, but Mordecai lives. Adelbert Angelo and Sydney Bernard, repulsive as in many respects they are, still have this virtue, they are not automata. The old grandfather is perhaps the most natural of all the characters, though not by any means presented as the most important. But there is something appealing in him, something to which our own hearts repond and when all is said, that is the best criterion for judgment. We are merely human, and when we become absorbed in characters in fiction, and follow their fortunes as though ours were the experiences through which they are passing, it means that there is something human about those characters, and what is human is natural, and what is natural is real and true.

Is "The Dance to Death" stronger than "The Rebel Queen" and truer, because Emma Lazarus was Jewish? Does it not stand to reason that a Jew ought to be the best interpreter of the Jew? Is there not something in Jewish character that a Christian cannot fully apprehend? The Jew is the product of centuries of history. Those centuries have contributed to his psychological make-up. He is in many respects a mystery, a riddle. To that riddle only the exceptional non-Jew has found the key. That is why the Jew has always been misunderstood and why even to-day he has not altogether come into his own.

Now Besant observed Jewish life, and studied Jewish

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customs, and admired many Jewish characteristics. But Jewish life never became a part of himself. It was always something external to him, something objective. Some months ago a critic in the "Academy" comparing Besant with a contemporary said "He (Buchanan) studied life in the nude, while Sir Walter Besant arranged its draperies." And another voices the same criticism in "Literature" when he says "It was the panorama of life, not the mechanism behind the panorama that interested Besant." So we have in "The Rebel Queen" many facts of Jewish life. But an encyclopedia gives us those facts too. It is as though Besant had read of Jewish life, and bodily incorporated all he read. The result is some mistakes, many misinterpretations and little of powerful appeal. Apparently he did not conceive of Judaism as a growth. To him the Jew was permanent, immortal, but almost unchanging, constant in the largest sense of the word.

I know no writer more honest in his interpretation, his representation, of the Jew. He tried to do the Jew full justice. Prejudice was absolutely foreign to him. He was a prolific writer, and some of his books achieved practical results, as all of them found a large circle of readers. But "The Rebel Queen" can hardly be accounted a success. Unless indeed success be considered rather a matter of intention and of motive, than of result. In that case, of course, "The Rebel Queen" was everything but a failure. For Besant did his best to paint the Jew as he was. That he did not succeed is the fault of his ability, not the result of malice. For what he meant to do—yes, and for what he did—the Jew owes Sir Walter Besant a debt of gratitude.

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Our Book Table

BIBLIOGRAPHICAL.

Under this heading will be given the titles of books, magazines and newspaper articles appearing up to the 15th of last month, which may interest Jewish readers.

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Articles of Jewish Interest

Anti-Jewish Edicts of Frederick the Great. Beulah B. Amram. *Jewish Exponent*, Jan. 31st.

The Derivation of Jewish Names. Naphtali Herz Imber. *American Hebrew*, Feb. 7th.

Ezra Stiles and the Jews. George A. Kohut. *American Hebrew*, Feb. 7th.

Haluka. A Unique Institution. Martin A. Meyer, *Jewish Comment*, Feb. 7th.

Humorous and Serious Phases of Jewish Life. *New York Daily News*, Dec. 29th.

The Jew in Africa. Leo Weinthal. *Jewish World*, Jan. 21st, 1902.

The Jews in Italy. William E. Curtis. Syndicate letter, reprinted in the *American Israelite*, Jan. 30th.

The Jews of Monroe, La. *Jewish Ledger*, Feb. 7th.

Do Jews need new Symbols for God? Rabbi Samuel Schulman. *American Hebrew*, Jan. 24th.

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The Jewish Encyclopedia Goes Forward. *Jewish Comment*, Feb. 14th.

The Jewish Stage. The Kreutzer Sonata. Louis Lipsky. *The American Hebrew*, Jan. 31st.

Jewish Students and their Examinations. *American Hebrew*, Feb. 14th.

Kol Nidre. Herman L. Strack. In Realencyklopadie fuer protestantische Theologie und Kirch. 3 sufl., Bd. x. Leipzig, 1902.

Lazarus, Emma. *Jewish Ledger*, Jan. 24th.

Literary Exploitation of the Ghetto. A. H. Fromenson. *Jewish Comment*, Jan. 31st.

Religious Conditions in Jerusalem. Martin A. Meyer. *Reform Advocate*, Feb. 15th.

Ritualmord und Eid. Ein offener Brief an Herrn Liebermann von Sonnenberg, von Rabbiner Dr. Wilhelm Munz in Gleiwitz.

The Social Life of the Jewish Agricultural Colonies. *Jewish Exponent*, Jan. 31st.

Some Remarks Concerning the Transliteration of Hebrew Words. Rev. Dr. B. Felsenthal. *Jewish Exponent*, Feb. 14th.

"What's in a Name?" A Reply to Felix Adler. Rev. Dr. Henry Berkowitz. *American Hebrew*, Feb. 7th.

With Pick and Spade in Bible Lands. By Herman V. Hilprecht. *Sunday School Times*, Feb. 8th.

Zangwill, Israel. S. Cohn and Son. *Cosmopolitan*, Feb.

Zangwill, Israel Blind Children. A Poem. *Lippincott*, Feb.

Here and Abroad

The news here given is intended to be for the four weeks ending the 20th of the preceding month. Foreign news ends, of course, a few days earlier.

UNITED STATES

The annual report of the Baron de Hirsch fund, submitted at a meeting held in New York on January 26th, showed the income of the fund to be $163,000, of which $62,000 is for distribution by the Jewish Agricultural Aid Society; the balance is to be expended through the United Hebrew Charities, Educational, &c., of New York; the Philadelphia, Baltimore, Boston, St. Louis and Pittsburg educational and relief committees; the Educational Alliance, of Brooklyn; besides the Baron de Hirsch Trade School and the Woodbine School and Industries.

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Dr. Julius Sachs, of New York City, has been appointed to the Professorship of Secondary Education in Columbia University.

Miss Sally Lopez, who died at Charleston, S. C., January 17th, at the age of 96, established in that city the second Jewish Sabbath School in America, the first one having been started by Rebecca Gratz.

Eighty Jewish young men, nearly all Russians, or of Russian parentage, graduated last month from the Baron de Hirsch Trade School in New York. Thirteen of them were carpenters, seventeen plumbers, eighteen machinists, and eleven electricians.

At the annual meeting of the Mt. Sinai Hospital, in New York, held January 26th, the report showed the total receipts for the year amounted to $146,480.59, and the total disbursements $138,087.97. The entire subscriptions to the building fund on the 1st of December, 1901, amounted to $1,294,281.76. A donation of $38,000.00 from a gentleman and his sister, non-Jews, through Mr. Emanuel Lehman, was announced. The gift was made in recognition of the non-sectarian character of the institution. The Hospital property on Lexington Avenue, now occupied, has been sold for $425,000.

Rabbi S. Shaffer, while on his way to the Zionist Congress, went to Russia, and while there was called upon by the officers of a Congregation, who asked him in its name if he would accept a call to the pulpit, to be the rabbi of the community. Dr. Shaffer preferred remaining with his Baltimore charge.

Towards the erection of a new building for the Hebrew Technical School for Girls, in New York, Mr. Adolph Lewisohn has subscribed $75,000, and the President, Mr. Nathaniel Myers, $5,000. The school is now located at 267 Henry Street.

The annual meeting of the American Jewish Historical Society was held in New York, Thursday, January 30th, 1902, Dr. Cyrus Adler, presiding. During the year Prof. Stienschneider and Rabbi Guedemann had been chosen as honorary members. Hon. Oscar S. Straus, as the only living ex-President of the society, was chosen as an honorary and additional member of the Council. "Jewish Activity in Early American Commerce," was a paper by Mr. Max J. Kohler; "A Note on Jewish Names in the Maryland Muster Rolls," was by Prof. J. H. Hollander; "A Me-

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moir of Rev. A. Pereira Mendes," by his son, H. Pereira Mendes; "References to Jews in the Diary of Ezra Stiles," by Prof. M. Jastrow; "Solomon Heydenfeld," by A. M. Friedenberg; "The Damacus Affair and the Jews of America," by Mr. Joseph Jacobs; "Some of Col. Frank's Letters to the President of the Congress;" "Passages from the Diary of Robert Morris," by Dr. Herbert Friedenwald; "Samson Simson," by Hon. Myer S. Isaacs. It was announced that the proposed American Jewish Historical Exhibition will be held early in 1903. "A Method of determining the Jewish Population of Large Cities in the United States," by Dr. George E. Barnett, was read by Prof. Hollander.

ALGIERS

Max Regis, the anti-Semitic agitator, formerly Mayor of Algiers, who was sentenced to three years' imprisonment, recently reappeared in that city, was arrested and sent to prison to serve out the sentence imposed upon him.

AUSTRIA HUNGARY

The Emperor of Austria is having his portrait painted by Leopold Horowitz.

On the celebration of his 70th birthday, Commercial Councillor Herman Strasny, of Vienna, received the golden Salvator Medas. He is the second one who has received it, the first one being Moritz, Ritter von Goldschmidt. The Emperor in public expressed to him His Majesty's appreciation of his services in the commercial and philanthropic field.

FRANCE

M. Marix, Captain of Artillery at Briancon, has been appointed professor of fortification and artillery at the infant military school.

SWITZERLAND

Dr. Georg Cohen, Professor of Jurisprudence at the University of Zurich, has been elected Rector of the University. A brother of Dr. Cohn, Herman Cohn, is the distinguished Professor of Physiology at the University of Berlin.

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Independent Order B'ne B'rith

"THE MENORAH" IS THE OFFICIAL ORGAN OF THE I.O.B B.

EXECUTIVE COMMITTEE.

LEO N. LEVI, 27 Pine Street, N. Y., President.
SOL. SULZBERGER, 7 Beekman Street, N. Y., Secretary.
JULIUS BIEN, 140 Sixth Ave., N. Y., Chancellor for Foreign affairs.

DISTRICT No. 1 comprises New York, Connecticut, Rhode Island, Massachusetts and Canada.
Dr. S. B. Wolfe, 141 Broadway, N. Y., President.
S. Hamburger, 723 Lexington Avenue, N. Y., Secretary.

DISTRICT No. 2 comprises Ohio, Kentucky, Indiana, Missouri, Colorado, Kansas, New Mexico and Iowa.
Alfred Muller, Denver. Col., President.
Victor Abraham, 1 Masonic Temple, Cincinnati, O., Secretary.

DISTRICT No. 3 comprises Pennsylvania, New Jersey, West Virginia and Delaware
F L. Wormser, Scranton, Pa., President.
M. K. Cohen, 2123 Camac Place, Philadelphia, Pa., Secretary.

DISTRICT No. 4 comprises California, Oregon, Utah, Montana, Washington, Nevada, Arizona, British Columbia and Idaho.
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DISTRICT No. 5 comprises District of Columbia, Maryland, Georgia, Virginia, North Carolina and South Carolina.
Samuel Ganss, President.
J. L Levy, 100 Marshall Street, Richmond, Va., Secretary.

DISTRICT No. 6 comprises Illinois, Michigan, Wisconsin, Minnesota Nebraska and South Dakota.
Sigmund Livingston, Bloomington, Ill., President.
E. C. Hamburgher, 59 North Clark Street, Chicago, Ill., Secretary.

DISTRICT No. 7 comprises Tennessee, Alabama, Mississippi, Louisiana, Arkansas, Texas and Florida.
Jacques Loeb, Montgomery, Ala., President.
Nat. Strauss, 2331 Magazine Street, New Orleans, La., Secretary.

DISTRICT No 8. Germany.
B Timendorf. Pres
D. Wolff, Wilhelmstrasse, 118, III. Berlin, W.S., Secretary.

DISTRICT No. 9. Roumania.
Dr Ad. Stern, Bucharest.
Joseph Stern, 9 Passage Ghica, I., Bucharest, Secretary.

DISTRICT No. 10, Austria.
Adalbert Skall, 57 Mariengasse, Prague, Secretary.

The Lodges in Palestine, Egypt, Bulgaria and Turkey are under the jurisdiction of the Executive Committee.

Editor B'ne B'rith Department, SOLOMON SULZBERGER.

Information of public interest concerning Lodges and the Order generally is always welcome.

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The Order at Large

Bro. Alfred Muller, of Denver, president of District No. 2, has been coming into close contact with the brethren of the Order since his accession to office. While on his way to New York to attend the meeting of the Denver Hospital, and on his way back, he visited various lodges and joint meetings in some places, encouraging the members and urging them on to further effort. In Cincinnati the members gathered at Covenant Hall, and were addressed by president Muller, Bro. Jacob Furth, and others. A banquet was tendered the visitors at the Cincinnati Club, and there they were addressed by vice-president Ornstein, President Muller and Bros. Louis S. Levi, Alfred M. Cohen, Jacob Furth, Judge F. S. Spiegel, Victor Abraham, and Rabbi Wm. Friedman, Bro. Judge Jacob Schroder acting as toastmaster. At Lafayette, Ind., a public meeting was held, and stirring addresses made by Bro. Muller and Bro. Joseph May, chairman of the Propaganda Committee. They appealed directly to the young men, and immediately after the meeting twenty young men joined the lodge. In St. Louis a public meeting was held in Rabbi Harrison's temple, which resulted in the formation of a new lodge of young men. In Kansas City thirty new members were secured, in St. Joseph ten. In Missouri Bro. Muller was accompanied by Bro. Leon Block, special representative of the Propaganda Committee for that state. In Dayton, O., the local lodge met February 4th, and tendered a reception to the visiting officers at the Standard Club. Addresses were made by Rabbi Lefkowitz, Bros. Jacob Furth, Henry Stern, A. Muller, F. J. Ach, Leopold Rauh, and others.

Gan Eden Lodge, of Terra Haute, Ind., gave a banquet and ball January 28th, the purpose being to stimulate interest in the work of the Order. Addresses were made by Bros. Victor Abraham, Jacob Furth, and Rabbi Leipziger, and six applications for membership were received shortly afterwards.

The brethren of Montgomery, Ala., are showing their appreciation of having among them the president of the District, Bro. Jacques Loeb, by increasing the membership of the lodges. More than this, an effort is being made to have a building for use of members of the Order, where the lodges can meet and where they can establish a club house, with all its advantages. A committee from Emanuel and Alabama lodges have the matter under advisement.

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The intellectual entertainments of the B'ne B'rith of Birmingham, Ala., have been very successful this year. Cap. Philip Stern, of Montgomery, recently lectured on the Philippine Islands, speaking from the abundance of his personal knowledge, and Rabbi Berkowitz has also been edifying the members of the lodge.

A new lodge has been formed in Plaquemine, La. It was installed last month by Grand Secretary Nat. Strauss, assisted by Bro. A. A. Marx, of New Orleans, and Rabbi F. L. Rosenthal, of Baton Rouge, La. The lodge started in with a charter membership of twenty-eight, and more applications have since come in.

Several of the graduates of the B'ne B'rith Manual Training School of Philadelphia, believing that a more general knowledge of the work of the school would benefit it materially, have formed an Alumni Association. They will give their hearty co-operation to the Governing Committee, and will consider means for inducing a larger number of older boys to apply for admission. It is believed that the association will exert a good influence.

Seattle and Hildesheimer Lodges, of Seattle, Wash., held a joint meeting on the 15th ult., when Rabbi I. Joseph delivered an interesting address on "Some Recent Activity in B. B. Circles." It is believed that the result of the meeting was to stimulate renewed energy on the part of the members of both lodges.

From District Grand Lodge No. 10, we have received the regular quarterly statement, which is exeedingly interesting. From the report of the president, Adalbert Skall, we note that the I. O. B. B. is making active progress in the German-speaking countries. The B'ne B'rith Industrial Bureau has been doing much good work, having provided some four thousand men and women of the Jewish faith with work during the year.

It is interesting to find the sermon on "The Hebrew Religion" by Dr. Felix Adler, which was published in THE MENORAH some time ago, translated by Dr. Ehrmann.

By invitation of Pisgah Lodge, Bros. M. M. Houseman and Sigmund Livingston recently visited Detroit, for the purpose of stirring up the lagging interest. They were indeed successful in this. The visitors addressed a meeting of young men in the Fellowship Club, and a general audience at the I. O. O. F. Hall. The day following a meeting

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of young men took place at the synagogue. The result of this was, that the young men of Detroit will have a new B'ne B'rith lodge. A petition for a charter was circulated, which was signed by all the young men present at the meeting. A committee was appointed to further the plans of organization. The following compose this committee: Messrs. Charles C. Simons, chairman; D. A. Brown, H. R. Solomon, S. R. Cohen and Martin H. Spater. The committee and the others that signed the petition are all young men who are prominent in their community.

THE JERUSALEM LIBRARY

The following letter from Jerusalem under date of Dec. 10th, deserves the serious consideration of our readers:

To the Editor of THE MENORAH, New York.

DEAR SIR:—Another of the numerous appeals from Jerusalem, but one which we hope will have a patient hearing from you and your readers.

The Jewish Central Library of Jerusalem, an institution peculiarly American, being under the auspices of the Independent Order of B'ne B'rith, sends forth an appeal to American Israel for assistance.

The Jews of Jerusalem and of Palestine in general have contributed liberally, according to their means. Russia has furnished an inspiring example of interest in the building up of the Library; Committees in London (Chief Rabbi Dr. Adler, Sir J. Sebag Montefiore, Prof. Schechter, Asher J. Meyers, Israel Abrahams, etc.); in Frankfort (Rabbi Dr. Horovitz, Henry Seligman, Alfred Geiger), and in Paris (Grand Rabbi Zadoc Kahn, Rabbi Weisskopf, and Rabbi Israel Levy), have been active in securing contributions toward the Building fund, but nothing has been done for the institution in America, beyond an annual subvention from the I. O. B. B., which has gradually fallen off till now it is an insignificant contribution towards the increasing annual expenses of the growing institution. We are, however, confident, that the Central Library needs to be better known, in order to be more adequately appreciated and supported by American Jewry. It is now ten years since the institution has come to the front among Jewish foundations in Jerusalem, and an excellent record it has made for itself.

To-day about 20,000 volumes of selected works in Judaica, Hebraica and Miscellanea, rest on its shelves. Many rare prints and manuscripts are treasured here, and specimens of

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the literature of the Jews of all centuries and of all climes and of all opinions are finding a worthy resting place in the city of David.

The present quarters are already too cramped, and this valuable collection is in sore need of better housing.

Thanks to the efforts of the committees, in London, Frankfort, and Paris, one wing of a new building is already well under way—and be it added, every bit of the work thereon has been done by Jewish workmen. Unfortunately our strained means have compelled us to call a halt, and the interior has yet to be completed. We hope to be able to occupy these new quarters by next spring, if our brethren in America will also respond in some degree to our urgent wants.

Judaism and the Jews of Jerusalem demand a centre besides the synagogue and the school.

The periodicals of the reading-room, Jewish and general, keep their readers in touch with the outside world.

The numerous volumes of scientific and general literature, many of these translated into Hebrew, supply the graduates of our schools with fuel to keep ablaze the fire of intellectual life, kindled in these schools, and the Jewish student finds here inexhaustible material for investigation. The non-partisan character of the administration brings Jews of all shades of opinions and all kinds of praxis under the shades of the Library.

It is a new temple for the Jew, a temple of spiritual and intellectual uplifting.

And Jews abroad, whatever may be their attitude towards Zionism, cannot but regard Jerusalem, the birthplace of our faith, with pious sentiments of love.

Why should they not point to this Library in the cradle of Judaism as a monument to the spiritual achievements of Israel. Its foundation is a milestone in our history, for it is an unique institution. It is the first concerted attempt of Jews to give a resting place to Jewish literature, to perpetuate the contributions of Judaism to the world's intellectual life. Inasmuch as the Jerusalem Jew is generally considered by Gentiles as the typical Jew, it is a matter of concern to all Jews that this type (rightly or wrongly considered so), be raised to be representative of the best in Judaism.

Jerusalem can boast of no circles for intellectual improvement, nor modern colleges. The library with its reading-room and study and occasional lectures attempts to supply

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this want. The hearty response on the part of the Jews here proves the existence of such wants beyond a doubt:

We ask your assistance in this work of regenerating and rehabilitating the Jerusalem Jew, a cause, which we feel to be no mean one, worthy of the support of the best of our race.

Respectfully yours,

THE COMMITTEE OF THE JERUSALEM CENTRAL LIBRARY.

Ephraim Cohn, M. Pines, D. Yellin, M. Adelmann, J. Meyohas, A. M. Luncz.

Contributions are thankfully received by the editor of this paper, further by, ASHER J. MEYERS, Esq., 2 Finsbury Square, London, treasurer of the London Committee; HENRY SELIGMAN, Esq., Franfort-on-Main, treasurer of the Frankfort committee; GRAND RABBIN ZADOC KAHN, Paris; Director, EPHRAIM COHN, Jerusalem.

Books and periodicals to be directed to the last mentioned address.

SOME WHOLESOME TRUTHS.

THE following from the Detroit *Jewish American* is well worth reprinting:

"On Sunday evening next, what may be regarded as a last heroic effort will be made to revive the cause of B'ne B'rithdom in this city. For that purpose, the District Grand Lodge is sending to us two of its most ardent and enthusiastic workers, both of them young men of great ability and superior oratorical powers, who, it may confidently be assumed, will spare no effort which promises a renewed interest and activity in the lodge.

"That such measures should be necessary to keep alive an institution that has wrought so much for the Jew and Judaism as the I. O. B. B. undoubtedly has, seems at first almost inexplicable. There has been no other single factor that in the days of Israel's stress did more to relieve spiritual narrowness and physical suffering than this Order. In its earliest days it proved to be the one rallying-point for all the Jews, and the lodge-room was the one place where every Jew might meet his brother Jew on equal terms. As time went on and other centres of Jewish life sprang up, the B'ne B'rith Order began its practical good works, and as a result every corner of the land is to-day dotted with institutions created and largely maintained by the Order. There are orphan asylums and homes for the aged, and schools and hospitals

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and kindred organizations, the founding of which must be credited to none other than the I. O. B. B.

"The past of this Order has been one to be proud of, and whatever glory its friends may therefore claim for it should be ungrudgingly granted.

"But institutions cannot live on their past. The great trouble with this and other Jewish lodges is that they have attempted to do so. For years the orators who have come to the various cities in the interest of B'ne B'rith have told the same story of what *has been* achieved. With grind-organ regularity of repetition, the same old hackneyed tunes have been turned out, until people refused to go to I. O. B. B. entertainments, knowing full well before they went what they would hear upon their arrival.

"The effort put forth in behalf of the Roumanian immigrants, the assistance afforded the Denver Hospital for Consumptives, and lastly, the attempt now being made to depopulate the overcrowded ghetto districts of the great cities, are worthy not only of praise, but of encouragement. If it can be shown that an increased membership will serve to crown these various efforts with success, then no other appeal should be necessary to gain the hearty support of the present membership, and to enlist the sympathy and the co-operation of those not yet identified with the Order.

"Locally, conditions in the lodge are perhaps not even so promising as in other cities. Pisgah Lodge, which was once the banner Lodge of the District, has retrograded year after year, until it is now but a soulless body. The causes of its decline have been many. Failure on the part of its membership to encourage the admission of young men into its ranks must be regarded as fundamental. The few young men who were admitted were snubbed, if not insulted. Fear that they would dissipate the sinking fund accumulated by them bade the older members refuse the overtures of a large body of sterling young men, who would have added life and energy to the Lodge and the District.

"To-day these young men are more difficult to approach. They feel that if Benevolence, Brotherly Love and Harmony are preached but not practiced by the Order, that the Lodge offers them no reason to affiliate themselves with it. But perhaps the eloquent appeal of Brothers Livingston and Houseman will warm their indifference into enthusiasm. We certainly hope so. If the cause of B'ne B'rith is a living cause, Detroit wishes to have its share in sustaining it. If it has a future, Detroit cannot afford to be without a hand in its making. It is therefore important that our young men

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attend Sunday night's meeting. Perhaps they shall hear of a mission in the fulfilment of which they shall rightfully esteem it an honor to participate."

Some Thoughtful Suggestions.

Brethren installing lodges find it difficult often to find topics upon which to address the lodges they are visiting. Bro. S. B. Wolfe, President of District No. 1, has found a way of practically helping out the installing officers. He sends out a carefully worded letter, giving suggestions to them that must be of material service. The following is taken from such a circular:

"Without doubt, the matter of the Endowment and its treatment at the last convention of the Grand Lodge has for the past year been a subject of serious thought and discussion, affecting, as it does, four-fifths of our membership. After careful consideration, the recommendations of the special committee, based upon the report of an expert actuary, were adopted, and a reduction in the amount of endowment was made. That this worked a hardship in many cases is unquestionably true, but it was the only course open at that time. We are reaping the fruits of the erroneous legislation of the past and suffering for the mistakes of those who failed to take into account those vital factors which alone could have made the Order permanently successful.

"It may seem to some of our brethren that we have given too much attention to this purely materialistic subject, to the exclusion of other and possibly nobler matters. They judge us harshly who entertain these ideas, which a greater familiarity with our local conditions would show to be erroneous. The membership of our District embraces a disproportionately great number of men of advanced years, and a great many to whose beneficiaries the endowment is of vast importance, and for which they have made sacrifices which they were ill able to afford. It is not strange that to these brethren this one topic seems of paramount importance, nor that we, who have the responsibility of looking after their interests, should have a loving and tender care for them. We will do all in our power to advocate the ethical and altruistic aims of our fraternity, to forward them to the realization hoped for, but we will not lose sight of nor neglect the duties which lie nearest to us—the care for those who, with us, have borne the heat and burden of the day, and who have the first right to our kindly offices.

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"Our Home at Yonkers is doing its noble work effectively and better than ever before. Improvements in grounds and buildings are being made as required, and the unselfish care given the aged inmates by the brethren in charge of this great institution may well serve as a model for similar bodies. The change made by the appointment of a new superintendent and matron has been a beneficial one, and abundantly justified the action of the Board of Governors. The inmates are well taken care of; everything that can conduce to their physical and mental comfort is abundantly supplied, and while, as may be expected, the ailments incident to advanced age are not absent, it is a gratifying fact that the hospital wards are, as a rule, devoid of patients. The Ladies' Auxiliary Society does splendid work in adding to the comfort of our wards, and I earnestly urge you to use every effort to add to its membership the female relatives of our brethren everywhere in the District.

"While our brethren have cheerfully taxed themselves to support the Home, its future maintenance has been the subject of serious consideration of many of us, but especially of the President of the Board, our esteemed brother, Ignatius Rice. The Grand Lodge has created a sinking fund, which, it is hoped, will in time be sufficiently large to materially decrease the burden of taxation of our members. To augment this, it is proposed to ask brethren able to do so to become annual contributors to this fund, and Brother Rice, who has the matter in charge, will make an appeal for this purpose. I feel assured that it will, as it deserves, meet with a cordial response.

"It should be urged upon our brethren to make use of the Maimonides Free Library and swell the number of readers. It has as good and varied a selection of books in every department of literature as any other library in New York, and as its support by the city depends upon the number of those using it, we should aim to add to those who avail themselves of its facilities.

"I urge you to bring the cause of our Hospital for Consumptives at Denver to the attention of the lodges. Many of them, in addition to the contribution called for by law, have become annual subscribers for fixed amounts; others have made contributions in one lump sum to the limit of their ability; others again have done both. But whatever is done, rest assured it is for a worthy object. The work done by the Hospital is the very best, limited only by its capacity, and should be encouraged and liberally supported. I am sure the suggestion will prove sufficient; your heart will dictate the manner and form of the appeal to be made.

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"From our sister Districts in the United States and Europe we have cheering news of activity in many good works and an increase in membership. Let us in District No. 1 dispose as rapidly as we can of the problems now confronting us, and prepare to grapple with other questions that interest not only ourselves, but our brethren everywhere. Urge upon our members to build up their lodges by an accession of new material and a recurrence to the zeal and devotion to our Order as manifested in the past."

Jewish Chautauqua Department . . .

HENRY BERKOWITZ, D. D., Chancellor. MARK BLUMENTHAL, M. D., President.
ISAAC HASSLER, Secretary and Director. LOUIS WOLF, Treasurer.
MRS. MINNIE D. LOUIS, National Field Secretary.
MAURICE H. HARRIS, PH. D. Editor.

THE EDUCATIONAL COUNCIL.

THIS department of the Chautauqua directorate was organized at the close of last Summer's Assembly. It represents the very heart of Chautauqua work.

A meeting of the Educational Council was called on February 6th at Philadelphia, Chautauqua's home, to consider its interests generally and to plan the work for the Summer Assembly. It was decided that the co-operation of congregations and rabbis throughout the country be enlisted for the sending of "Religious School Teachers" to the Summer School in connection with the Assembly. The number of teachers likely to attend without congregational aid or encouragement is *une quantite negligeable*.

The Jewish Publication Society is about to publish an account of last Summer's Assembly—the fifth. Endeavor will be made to have it ready in June, and to issue with it a list of Chautauqua members. It was decided to purchase copies to send to all Chautauqua members not belonging to the Publication Society.

Dr. Berkowitz reported that he had just returned from a Chautauqua lecturing trip through West Virginia and towns in Ohio and the South, and that he had spoken at a number of meetings called in the interests of the Society. He believed that the effect of his trip would be gratifying, considerable money having been subscribed, new members having joined and interest in the work stimulated. He par-

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ticularly mentioned the State Convention of Jewish Chautauqua Circles of West Virginia, which met at Parkersburg on January 26th and 27th, 1902. One of its immediate results is the formation of a congregation at Parkersburg. A large number of delegates from various cities in the State attended, and an elaborate programme of lectures and papers upon Jewish subjects had been very successfully carried out. He believed it may lead to a Western Summer Assembly. He also visited in the Chautauqua interest Columbus, Cincinnati, Nashville, Memphis and Birmingham.

It was decided to ask the American Federation of Zionists to take up the Chautauqua study-work.

The next Summer Assembly will be held in Atlantic City, from July 6th to July 27th. Miss Corinne B. Arnold will give a course of lectures in the Summer School. Other features will be reported in due course.

THE BOARD OF DIRECTORS.

At the February meeting of the Board, it was learned that the liabilities of the Society are just now $550, with but $76 to meet them. All friends of the cause are therefore urged to increase the membership in their own Sections and to obtain donations for carrying on a work of vital importance to Judaism. Mrs. Heidelberg reported that a special committee appointed for this purpose was already meeting with success. Annual memberships to the amount of $300 have so far been obtained.

Announcements of meetings, proceedings, lectures, study courses, etc., at the next Summer Assembly will in future be made through postals issued several times a week to all persons interested, in Atlantic City, during the Assembly.

Mrs. Eli Strouse, of Baltimore, was appointed a committee of one to obtain hotel accommodations, suitable also for Chautauqua headquarters for the forthcoming Assembly.

A CHARACTERISTIC LETTER.

We get so many communications of this type that we venture to publish the following from Battle Creek, Mich., indicative of the attitude of the country to the Chautauqua:

Being a co-religionist that has been "at sea" ever since the question confronted me what to teach my children, I am ever on the lookout for a system by which I can help myself to a better knowledge of a literature and history which has no parallel. I have some books, such as Dr. Soloman-Deutsch's "Biblical History," Rev. Maurice H. Harris's "People of the Book" (three volumes), Rabbi Sigmund

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Hecht's "Post-Biblical History," and the regular Old and New Testaments combined.

Now, what I wish to know is what course I should commence, seeing I have some knowledge; and wishing to become a member of the Jewish Chautauqua Circle or Society, I enclose a dollar for a membership fee and one dollar and a half for THE MENORAH MAGAZINE. Now, if you will please inform me what books I need and must get, I will appreciate it greatly, as I do not feel able to buy any more than I must have. I enclose a stamped envelope, so that you will let me know as soon as convenient.

CHICAGO.

DR. STOLZ'S Bible Circle, under the auspices of the Council of Jewish Women, is very successful. It has twenty-one lady members.

SECOND ANNUAL CONVENTION OF THE WEST VIRGINIA BRANCHES OF THE JEWISH CHAUTAUQUA SOCIETY

The Second Annual Convention of the West Virginia Branches of the Jewish Chautauqua Society was held in Parkersburg, January 26th and 27th. Delegates were present from Huntington, Charleston and Wheeling, and visitors from all the neighboring Ohio cities. The attendance to all the meetings was large, the papers and addresses excellent, the interest and enthusiasm intense, the results gratifying.

The Convention opened Sunday at 2.30 p. m., with prayer by Rabbi Volmer, of Charleston. Mr. Joseph Stern, in a happy address, welcomed the delegates to Parkersburg. He felt the Convention would do the city good, and hoped it would meet with the success anticipated.

Rabbi Harry Levi, as president, expressed the thanks of the Convention for the courteous and cordial welcome, and then coming to his annual message, suggested, among other things, that some definite effort be made to increase the number of West Virginia contributors to the Jewish Chautauqua Society, to strengthen the lines of the State Organization and extend them into neighboring states.

Rabbi Volmer, who was to have spoken on "Equality in Israel," instead presented a paper on "Zionism," in which he traced the history of the movement, and offered his reasons for opposing it. He said Zionism was a misinterpretation of the mission of the Jew, was impractical and and harmful to the Jew's best interests. He was in favor of colonization, but not of a Jewish political state.

Mr. Samuel Kraft, of Wheeling, spoke on "The Business Man in the Synagogue." After referring to the prominent part the Jew has always played in commercial life, he

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showed that in earlier days the Jews who were the most successful were staunchly loyal to their faith. The same, he held, was not universally true to-day. Why, he could not say, but he could not see how religiousness could possibly prevent business success. Honesty is not merely the best policy, it is the best principle. The Jew who is true to himself, his faith, his God, is respected everywhere. His business will not suffer because of his connection with and his interest in the Synagogue. It is the duty of every business man to identify himself with a place of worship.

The paper precipitated an interesting discussion. As Parkersburg has no congregation or Synagogue, it seemed to be the sense of the Convention that the enthusiasm created by Mr. Kraft's paper should not be permitted to die without practical results. Before the meeting adjourned, a congregation in Parkersburg was an assured fact.

Sunday evening at 8 o'clock Dr. Henry Berkowitz, of Philadelphia, delivered a masterly address on "The Power of Pathos." For a full hour he held the uninterrupted attention of the large audience that had gathered to hear him. "One touch of nature makes all the world kin," said he. That one touch of nature, which removes all artificial barriers between man and man and takes away every feeling of strangeness, is pathos. No sentiment is of so deep and universal a source of interest. As a subject for earnest study none is more fruitful and helpful than is the moral power inherent in the pathos of human life. This can be illustrated best by a story. The very best story for this purpose is one of the oldest, namely, the history of Joseph and his brothers, the greatest masterpiece of historical romance in the world's literature, contained in Gen. 37–47. A graphic picture was then presented of the changing scenes in which pathos worked upon the characters of Joseph and his brothers, effecting a thorough moral regeneration. "The secret of the influence of pathos lay in seemingly unimportant incidents and trifles, resulting in an irresistible influence on the will arousing it to heroic action. History bears out the truth of the claim. "Uncle Tom's Cabin" killed slavery by the power of pathos. The assassination of Lincoln united our country. The martyrdom of McKinley dealt anarchy a death blow.

Reference was here made to the McKinley Memorial Association and an appeal made for contributions to the Monument Fund.

Passing from matters national to industrial life, the same truth holds good. Mrs. Elizabeth Barret Browning by the

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pathos of her "The Cry of Little Children" saved these little children. "The Song of the Shirt" brought about almost an industrial revolution. Rosenfeld, the Jewish poet, gives us the pathos of life in the sweat shop. The unrighteousness of the existing economic conditions will never be overcome until the heart of mankind touched by its pathos works a moral regeneration."

Dr. Berkowitz then spoke of the purification of religious life, through the power of pathos. Great wrongs are being done in the name of religion. Sectarianism, prejudice and persecution, still degrade men. Three-fourths of the Jews of the world still suffer unjustly. Isaiah 52–53 presents a powerful description of suffering endured in religion's name and pleads for a correction of such evils. Christianity makes the chapters refer to its founder, but they refer to the Jew, "despised and shunned of men, wounded for the transgression of others, crucified by their sins." The pathos of Israel's situation must be made to appeal to the world.

Like Joseph, Israel has always been a dreamer. He has been summoned before Pharoah (typifying the world of power) to interpret his visions and ideals. Because of his dreams the Jew has been misunderstood and has suffered, yet by his dreams he was redeemed. When by means of education the world learns his long story of suffering, misunderstandings will be no more and Israel will occupy its deserved place in life.

"The Power of Pathos," was the distinctive feature of the entire programme. Certain it is no address so powerful was ever heard in Parkersburg before, yet withal it was simple and touching. None could have heard it without being the better for it.

The session on Monday morning opened at 9:30 o'clock with a paper on "The Young Woman in the Synagogue," by Miss Blanche Speyer of Wheeling. In her absence the paper was read by her father, Mr. Henry Speyer. Miss Speyer began by reviewing the part the Jewish woman has always played in Jewish life. The Jewess has always been prominent in religious life in the home, though she has not perhaps even yet been given her full rights in the synagogue. The Jewess is more religious than the Jew but she is not as religious as she was in earlier years. She needs a better acquaintance with her faith and so a stronger loyalty to it. She must be an interested participant in its every activity.

"The Young Man in the Synagogue" was the subject of a paper by Mr. Alexander Wolf, of Huntington. He first defined the "Synagogue" and the "Jewish Young Man."

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Each has need of the other. The synagogue stands for Judaism, and the younger man must be Jewish. But the young man has life and activity and warm blood and the synagogue can not do without these. The old generation is going. The young generation must step in, accept the responsibilities of their elders and be true to them. The young man owes the synagogue a duty, but the synagogue must not forget its reciprocal duty. It must make its service attractive and interesting. For a young man to be a factor in the advancement of Judaism, he must be acquainted with it. If he is to love Judaism he must know it intimately. The congregation must help him gain that knowledge, and when it is his, he must place it at the disposal of the Synagogue.

The larger aspect of the problem was considered by Mrs. Louis Horkheimer of Wheeling, in her paper on "The Home as Supplement to the Synagogue." The synagogue can boast an antiquity to which no other place of worship can lay claim. God dwells in the synagogue but He dwells everywhere. So must we feel his presence everywhere. In the synagogue as it stands to-day, religion is taught. In our homes religion should be lived. There the Bible should be an open book, while to cultivate there the principles for which the synagogue stands should be the greatest aim in daily life. Woman's sphere is in the home. She can influence husband and children. As she is, so may they become. Through her they may become distinctly Jewish. She can work in the Sabbath School but she can supplement its teachings in her home. Thousands of years ago the women of Israel brought their jewels for the equipment of the sanctuary in the wilderness. Women to-day can bring to the sanctuary even more precious jewels, their children. The Jewish mother must teach by example as well as precept. She must prove the worth of Judaism by her conduct. What she believes she must be. What she teaches she must realize.

The afternoon session began at two o'clock. Miss Dorethea Kellar read a paper on "The Jew as Pleasure Seeker." "Pleasures," said she, "are like liquors, we should drink them in small glasses. The Jew possessed by gift divine, a happy if complex nature. The Jew was always happy. To-day, too, he enjoys himself, but his pleasures have changed. He has another God, next in rank to Jehovah, and the name of that God is Mammon. The Hebrew is the strongest spoke in the mercantile wheel. He plunges rapidly to the front in pursuit of the pot of gold at the rainbow's edge, that he may live and laugh. The club is the Mecca,

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where the gaming table obstructs from the vista of memory the Ark. The rattle of the ivories is music as sweet as the chant of the litany." The Jew in many instances is a stranger to the Temple. He patronizes all sorts of amusements. The Jewess, too, is a pleasure seeker. She makes the home, but that does not prevent her from seeking pleasures elsewhere. Neither Jew nor Jewess is ideal, and the ideal exists merely in the imagination.

Miss Bettye Freundlich, of Charleston, opened the consideration of "The Jewish Question." The question, she explained, is not a new one. The Jew has suffered for centuries, yet he still lives as strong as ever. He has been disliked because he has been successful. Envy has contributed in large measure to the "Jewish Question" but the Jew has contributed his share too. Let him be true to his faith. Let him respect himself and others will respect him. "There is but one way to obliterate the prejudice which still exists and that is for the Jewish people to live up to the ideas taught by their religion.

Mr. Kuder, of Parkersburg, felt that the Jew is responsible for the "Jewish Question." He does not know himself. He has no self-respect nor has he respect for others. Of course he is not the rule, but so far as the world is concerned the Jewish exception is the Jewish rule. That exception must gain a knowledge of his faith and history so that he may not shame his people. He must become and remain a good citizen of his community.

Mr. Isenburg, of Wheeling, struck an unusual note by arguing that the Jewish commercial traveller has some responsibility in the Jewish Question. Traveling from city to city, a veritable wandering Jew, he can, if he wish, help the Jewish cause by spreading an exact knowledge of Jewish life and thought. Instead, for the sake of making a sale he will try to hide his faith. Then he is often everything but what he ought to be. His customers judge all Israel by him.

Mr. Samuel Gideon, of Huntington, closed the programme proper with a paper on "The Country Jew: What he owes us: What we owe him." Mr. Gideon defined the country Jew as one who knows nothing of his faith and belongs to no synagogue. Such a Jew owes to himself to learn something of Judaism and to identify himself with some congregation. He owes it to us to give us his co-operation in every movement affecting Israel's welfare. We owe it to him to lend him all the assistance we can that he may become a staunch, sturdy and loyal Jew.

At the conclusion of each paper there was a spirited discussion to which I have omitted reference but which

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added much interest to the meeting. The delegates saw that the questions discussed were living and they contributed earnestly and enthusiastically to their answers.

After the reading of Mr. Gideon's paper, the Convention went into business session. All the suggestions in the President's message were unanimously adopted, as were those of Dr. Berkowitz that a report of the proceedings of the Convention be sent to the leading Jewish papers, and that the names of Jews in the smaller cities of West Virginia be secured, so that communications concerning the State organization might be sent them from the Society's headquarters. Mr. Wolf, in behalf of the Huntington delegation, extended to the Convention a cordial invitation to meet in their city next year. The invitation was thankfully accepted.

At 8 p.m. the local Circle gave the visiting delegates a ball and banquet at the Progress Club.

Results: The Convention speaks for itself. An immediate outcome was a congregation in Parkersburg. The cause of the Jewish Chautauqua Society, which is the cause of Judaism, received a powerful impetus. West Virginia Jews are united as are the Jews of no other State. Communities and individuals have learned much about their faith that they did not know. They have learned of some of their duties toward it and toward their co-religionists. They are better Jewsthan before. Are these results not sufficient?

Jewish Characters in Fiction.*

LESSON XI.

I. REQUIRED READINGS.

"The Dance to Death." Emma Lazarus, 1849–1887. Graetz, IV., 100–135.

II. SUGGESTIONS.

1. Lessons I.–XI. are concerned with the productions of English writers. With Emma Lazarus we turn to America, child of England. She was not the first here to picture the Jew in fiction, but no American writer before her gave to the Jew such strong, living expression.

* See article in preceding pages

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2. Born in 1849 and in America, Emma Lazarus did not know or feel the disabilities 'neath which the Jew in England still labored. During her early years she knew little of Judaism, and wrote nothing of the Jews.

3. In 1879, began in Russia the persecution of the Jew which culminated in the "New Exodus." That Exodus awoke the slumbering Jewish feelings of Emma Lazarus. Thenceforth she was Jewish to the core.

4. "The Dance to Death" was written in 1882. It is a description of Jewish suffering in the Fourteenth Century (1349). But it was Jewish suffering in the Nineteenth Century that suggested it.

5. The tragedy is dedicated to George Eliot, whom Emma Lazarus profoundly admired and from whose "Daniel Deronda" she became an ardent Zionist.

6. "The Black Death," the *raison d'etre* of the "Dance to Death," originated in China and spread westward. 25,000,000 are said to have died in Europe alone. The Jews were not spared, but for some reason or other, the number of their dead, victims of the plague, was not proportionate. This fact at once gave rise to the suspicion that the Jews had brought about the plague by poisoning the wells, and the suspicion became father to the horrible massacres that followed. The record of these few years forms one of the blackest pages in history.

7. Mohammedans and Mongols have always been accused of narrowness, of superstition, of fanaticism, yet they refused to attribute the responsibility for the plague to the Jews.

8. The "Black Death" brought the order of Flagellants to life again, but it now found little favor. Pope Clement VI. issued a bull against the order, Oct. 20, 1349, the very year of the plague.

9. The plot of the play is taken from Richard Reinhard's "Der Tanz zum Tode," and is based on authentic records compiled by Prof. Franz Delitzsch. Observe how accurate are the historic references.

10. Perhaps the name of the fanatical prior Peppercorn was suggested by the character of Joseph Pfefferkorn, the miserable apostate of the beginning of the Sixteenth Century.

11. In Act iv., scene 1, Dieker von Werther speaks in defense of the Jews. Such Christian champions of Israel were not wanting in that critical hour.

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12. "I have seen monstrous sights, ... but never until this hour a Jew," says one of the onlookers, as the Jews march by to their death. The prejudice against the Jew was largely the result of ignorance. The Jew was hated not because of what he was, but because of what people believed him to be. His character was good, but he had a bad reputation.

13. Many incidents in "The Dance to Death" remind us of "The Vale of Cedars," as Prince William's love for Liebhaid, supposed to be a Jewess; Princess Mathilde's refusal to permit the death of Liebhaid, and the effort to convert her, that she might become wife to the Prince.

III. TESTS AND REVIEWS.

1. Present briefly the main facts in the life of Emma Lazarus.

2. What historic fact awoke her Jewish consciousness?

3. Did she help the cause of the Russian Jews?

4. What was the "Black Death"? Why were the Jews held responsible for it? Why did they not feel its effects as did others?

5. Name some of the champions of the Jews during this trying time.

6. Is the "Dance to Death" historically accurate?

7. Who was Joseph Pfefferkorn?

8. Does persecution kill faith or give it new life?

9. What is the difference between character and reputation?

IV. RECOMMENDED READINGS.

Emma Lazarus:

Introduction to the Houghton, Mifflin Edition of her poems.

Morais. "Eminent Israelites of the Nineteenth Century," 186-192.

The Russian Jew:

Harold Frederick, "The New Exodus."

Errera, "The Russian Jews," (translated by Bella Lœwy).

"Persecution of the Jews in Russia," J. P. S. A.

Wolf, "The Jew as Patriot, Soldier and Citizen," 523-564.

Goldsmith, "Rabbi and Priest."

Antin, "From Plotzk to Boston."

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The Black Death:
Brittanica, "Plague."
Boccaccio, "The Decameron," Plague in Florence.
Bulwer, "Rienzi."
The Flagellants:
Graetz IV., iii., 201, 217.
Cooper, "Flagellation and the Flagellants."
Boileau, "History of the Flagellants."
Joseph Pfefferkorn:
Graetz, IV., 423-463.
Champions of the Jews:
Graetz IV., 106-107.

V. READINGS IN CLASS.

"In Exile," Lazarus.
"Holy Cross Day," Browning.

LESSON XII.

I. REQUIRED READINGS.

"The Rebel Queen," Walter Besant. 1838–1901.

Landsberg. "The Position of Women Among the Jews," in "Judaism at World's Parliament of Religions." 241–254.

II. SUGGESTIONS.

1. With the "Rebel Queen," we return to England, to the London Ghetto. Practically all the English writers speaking of the Jew, tell us of the Ghetto Jew of London. But George Eliot was the first to show a thorough acquaintance with London's famous Jewish district. Even she, however, is not as at home in East London as is Walter Besant. To him that part of London is an open book. He knows the district, but he scarcely knows the Jews. He describes their appearance accurately, but he knows not their souls.

2. Besant speaks but of Orthodox Judaism. Apparently he knows little of Reform. Remember, however, that in England Judaism is much more conservative than here in America. What to the English Jew would appear as radical, would to the American seem conservative.

3. "The Rebel Queen" is based on a misconception of the place of woman in Israel. Jewish teachers of extreme orthodox tenets may have at one time fashioned such a philos-

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ophy as that which Isabel Elveda condemns, and against which she rebels. But a few extremists do not make Israel, any more than a few extreme ideas constitute Judaism. A single expression underestimating the importance of woman, and assigning her an inferior position in life, can be matched with hundreds of quotations paying the highest possible tribute to her, and yielding her not merely all honor, but practically every right.

4. "The Rebel Queen," is presented as a story of modern life. Isabel and Emanuel Elveda would have been improbable at any time. To-day they would be impossible.

5. "Nature," the "Divine Order," "Law," are frequently referred to as synonyms. The references are always to Jewish teachings, and the impression is created that Judaism is a religion of rigorous and exacting law, like nature herself. Emanuel is pictured as being distinctively Jewish, hence it is taken for granted his attitude on all vital questions is Jewish too. Yet he is mistaken who thinks Judaism to have been or to be without love. Schechter argues that the Psalms, outpourings of joy, could never have been written had Judaism been merely legalistic, had it been merely Law, or had its law not been love as well. Emanuel sacrifices his love to his conception of the Law. In Judaism the conflict did not exist; if it had, Law would have yielded to love.

6. Yet Besant has, in general, an accurate knowledge of Jewish life and thought. Of course, he sometimes misinterprets and mistakes facts as he does tendencies. When Francesca visits the synagogue, Emanuel tells her the whole Law is read every week, whereas a year is the shortest time in which the Pentateuch is ever read. He refers also to the six hundred Jewish commands, when in reality he means the six hundred and thirteen, which Rabbi Simlai enumerated. But these are minor matters. On the whole, Besant displays an unusual acquaintance with Jewish life.

7. Emanuel cannot endure city life. He must get back to the desert, to nature; like Ruskin, like Rousseau. The Jew was once a child of nature, a man of the soil, of the country. To-day he is a man of the city.

8. Speaking to Francesca, Nelly remarks (p. 215), that London is over-crowded with Jewish immigrants from Russia. The problem is an acute one in London to-day, and an effort is now being made (and it promises to be successful), to limit immigration.

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9. All love and revere the old grandfather; that is Jewish. He worships Napoleon; that is French. The "Good Old Chronicle," attributes the emancipation of the Jew to the "Little Corsican." In large degree the claim is true. Loyal for the time being to the principles that gave the Revolution birth, Napoleon granted the Jew every privilege the Christian enjoyed. In 1815, after his defeat, these privileges were withdrawn. But the Revolution had not been in vain.

10. "To destroy the walls of the Ghetto is not to transform the residents," Emanuel. Compare with Zangwill's words, "People who have been living in a Ghetto for a couple of centuries, are not able to step outside merely because the gates are thrown down, nor to efface the brands on their souls, by putting off the yellow badges." (Proem.)

III. TESTS AND REVIEWS.

1. How does the Jew in England differ from his brother in America?

2. Has what is known as the American spirit, hurried the progress of Reform in Judaism?

3. How does Besant misrepresent the Jewish woman? What position did she really occupy in Jewish life?

4. Why has Judaism been accused of being Law without Love? What are the real facts in the case?

5. Is there anything Jewish about Emanuel's dreams or in his yearning for the free life of the desert?

6. What did Napoleon do for the Jew?

7. Compare Francesca's discovery of her Jewish birth with the similar experience of Daniel Deronda.

8. "Our worship keeps us together. It is our bond of union." What is the secret of Israel's immortality?

9. Compare Emanuel Elvedo with Mordecai.

10. Compare Emma Lazarus and Walter Besant.

11. Enumerate some of the changes history has wrought in Jewish character.

IV. RECOMMENDED READINGS.

The Jewish Woman.

Aguilar, "Women of Israel."
Remy, "The Jewish Woman."
Zirndorf, "Some Jewish Women."

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Schechter, "Studies in Judaism," 313-325.
Szold, "What has Judaism done for Woman," in "Judaism at Parliament of Religion," 304-310.
Karpeles, "Jewish Literature," etc., 106-145.

The London Jew.
Besant, "East London."
Russel-Lewis, "The Jew in London."

The Spanish-Portuguese Synagogue in London.
Gaster, "History of the Ancient Synagogue of the Spanish and Portuguese Jews."
Barnstein, "Historic Congregation of London," *Menorah*, December, 1901.

Napoleon and the Jew.
Graetz, V, 429-536.

Critical Estimates of Besant.
Literary Digest, July 27, 1901.

V. READINGS IN CLASS.

What was true of the readings for Hanukah is true of those for Purim, which this year (1902) falls on March 23. When Purim occurs during the time of another lesson, a rearrangement of the readings can be easily made.

"Dialogue Stanzas," Aguilar.
"Haman and Esther," Masoch.

PUBLISHERS' NOTES

THE JEW AS PRODUCER.—One truth at least stands out nowadays clear to every Jewish mind all over the world—that it is most desirable to have the largest possible number of our co-religionists turned to agriculture in its various forms.

Of the several experiments made in this direction during the last few decades, this of vine culture in the Palestine Colonies is the most thorough in many respects, especially so inasmuch as the whole industry, from the tilling of the soil to the making, bottling and selling of the wine, is done by a chain of Jewish hands, thus forming, so to say an entirely Jewish product for the first time since 18 centuries—and is also the most successful, at least as far as quality of the products and the future outlook are concerned.

For the good results achieved so far in this industry much is owing to the munificence of Baron Edmond de Rothschild, although much was done also by the brave colonists in the way of sacrifice and self-

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denial. With the help of the philanthropic Baron the most costly species of wines were transplanted to the colonies under the direction of expert gardeners. Owing to the riches of iron in the Palestine soil they produce a delicious grape of remarkable natural tonic properties. The Baron also built two immense cellars at a cost of about nine millions of francs, the best equipped in the world, where nearly one quarter millions of gallons of excellent clarets, sauternes and various choice sweet wines are turned out annually. A portion of the wine is distilled into a pure and delicious cognac.

The credit gained by this industry for the Jew as a producer is immense. The Paris World Exhibition in 1900 has given to the Palestine wines of the Rothschild vaults (mostly known under the registered name of Carmel wines and Carmel cognacs) the gold medal, the highest award. Recently they were adopted for use by the Pasteur Institute in Paris.

An interesting feature of this industry also is that the agencies for the sale of the wines in the various countries are in the hands of men prominently connected with Jewish affairs who entered the business not for individual gain, but merely for the benefit of Palestine Colonization. So are among the shareholders of the American agency, The Carmel Wine Co., New York Dr Theodor Herzl of Vienna, the Berlin banker Dr. Heinrich Meyer Cohn, Herr Charles Hallgarten of the banking firm Hallgarten & Co., Frankfort on the Main and New York S. Brabasc', Treasurer of the Russian Palestine Colonization Society, of Odessa, etc.

THE Four-Track News for February contains an interesting article on Indian Basketry, by Prof. George Wharton James; a charming sketch entitled "The Romance of Reality," by Jane W. Guthrie; a valuable article on "The Marvels of the Mid-Continent," by Luther L. Holden; a description of Lyons, N. Y., by W. Van Camp, editor of the *Lyons Press;* an entertaining sketch of Great Salt Lake and Salt Lake City, by Nelson Ford; Little Histories of "Bull Hill," "The Edwin Forrest Castle," "The Holland Purchase Land Office," "The Home of John Marshall," and the famous Lafayette Plate; "Vest Pocket Confidences," by John K. LeBaron, and departments devoted to editorials, the railroads, lakes, mountains and springs, book reviews, the theater, etc., with numerous poems and bits of verse, all profusely illustrated. The frontispiece, "Mount Hood," is reproduced from one of the finest photographs ever taken. Published by the New York Central Railroad, at 50 cents per year. Sample copies sent upon receipt of 5 cents by George H. Daniels, General Passenger Agent, Grand Central Station, New York.

FOR OVER SIXTY YEARS. Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa; it will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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THE MENORAH

APRIL, 1902

Chowlson in Defense of the Jewish Religion

By Moritz Ellinger.

The Jews always preached and practiced toleration, and looked upon Christians as their brethren.

When King David proposed to build a temple to God, the prophet told him, "Thou hast shed much blood and carried on great wars, therefore shalt thou not build me a house, as thou hast shed so much blood on earth before me."

King Solomon prays to God that he may graciously hear also the prayer of non-Israelites, who pour out their hearts before Him in the Temple.

Jeremiah bids the Jews banished to Babylon to pray for the welfare of the heathenish city, and for the salvation of the inhabitants. He exhorts them to "seek the peace of the city to which I have transported you, and pray for it to the Lord."

Thus we read in the Book of Baruch: And they wrote to them thus: See, we send you money; purchase with it burnt-offerings and sin-offerings, incense and bread-offerings, and bring it upon the altar of the Lord, our God, and pray for the life of Nebuchadnezzar, the King of Babylon, and for the life of Eleazer, his son, that their days upon earth may be as long as the days of heaven." These poor exiles demanded therefore that the Jews should pray for the welfare of their terrible pagan oppressors.

Also in the Book of the Maccabees do we read that the

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Priests of Jerusalem offered many sacrifices for the welfare of the Syrian kings. According to the testimony of Philo and Josephus the Jews did likewise for the welfare of the Greek kings and the German emperors. But the Jews not only offered sacrifices for the well-being of the kings whose subjects they were, but they also prayed for the well-being of the nations of the earth. Thus the high priest prayed on the Day of Atonement (Yom Kippur) in the sanctuary for the whole human family, that God may grant all a new year of blessing and peace. Thus says Philo in his book "De Monarchin." "The priests of the other nations pray only for the welfare of their own people, but the high-priest at Jerusalem prays for the well-being and happiness of all nations." Josephus, in his Book against Apion, the anti-Semite of those days, says: "We sacrifice and pray to God first for the welfare and blissfulness of the whole world, and after that especially for ourselves, because a prayer on behalf of the common welfare and then on behalf of a special community is, according to our faith, more acceptable to God."

That these statements of Philo and Josephus were not made for apologetic reasons, is evidenced by the following circumstances: It is remarked in the Talmud that the seventy steers which were offered in the Temple as sacrifices during the Festival of Tabernacles had reference to the seventy nations of the earth, as the Rabbis believed that there were seventy nationalities on earth. In reality among the prayers in the ritual of the Jews of the present day are some dating from archaic times for the spiritual welfare of the nations and their enlightenment. Some of these recited on the holiest of festival days read:

"Our God and God of our fathers! Reign over the whole world in Thy glory and rise above the whole earth in Thy majesty, and appear in the refulgence of Thy sublime might to all dwellers in Thy world, so that every creature recognize that Thou hast created it, and that all

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that hath breath proclaim: God, the Lord of Israel, is King, and His dominion prevails over all."

Another prayer reads:

"Oh, that the fear of Thee, O God, our Lord, come over all Thy works, and a holy reverence fill all Thou hast created, in order that all Thy works fear Thee, and that all Thy creatures bend their knee before Thee, and they all form One Union to do Thy will with unanimous heart."

The great Sage Hillel holds that the love of fellow men is the foundation of the entire Mosaic religion. The school of Hillel holds that there is no difference in the retaliation of bad and good actions, between Jews and non-Jews, and that God extends His mercy over those who were neither good nor bad; on Judgment Day the average human beings, as well as the pious of all nations, will enter eternal life. (Tr. Sabbath 31 a, and Tractate Sanhedrin 17 a).

Rabbi Jochanan ben Sakki, who lived at the time of the destruction of Jerusalem, said in the spirit of genuine humanity: "As the purifying sacrifice reconciles Israel to God, so do good works and charity the pagan people."

Most significant is the Rabbinical dictum: *Chaside ammoth ha-olam yesh lohem chelek lo-olam habba:* "The pious of all nations have a share in the life hereafter."

The application of Charity toward all, regardless of creed, is seen from the following teachings:

"It is forbidden to prevent the poor heathens collecting the residue on the fields that had been harvested, in order to walk on the paths of peace—that is, the paths of the law, identical with peace." (Mishnah Tr. Gittin.)

"In a city inhabited by a mixture of Jews and Gentiles the collections for charity must be divided without regard to creed."

In Tosefta Gittin we read: "Our sages have taught that we must assist poor Gentiles as we do poor Jews, visit the sick alike, that the ways of peace may be preserved."

In the book Tana dibe Eliahu, written probably in

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Rome in the tenth century, we find the sentence: "Why was Deborah Judge and prophetess in Israel, whilst Pinchas, the son of Eliazar, was still living? Heaven and earth are witnesses that the Holy Spirit may pour out upon every one, be he Jew or Gentile, man or woman, slave or servant, if only worthy of his or her acts."

Maimonides, in his letter to Chasdai Halevi, in Alexandria, writes: "Know that the All-Merciful looks only to the heart and judges the actions of men by the intentions which actuate them. Therefore do our sages tell us that the pious of all nations have a share in the life hereafter, if they have only striven in life to seek God, and have ennobled their souls by moral qualities. There can be no doubt that he who ennobles his soul by the purity of his morals, by striving to find God, and believes in Him as the Creator of the world, has a part in the life of the blessed. In this sense have they said that a pagan who occupies himself with the study of the Divine Law is considered on a par with the High Priest, because the object and purpose of the Mosaic law is none other than to turn our soul to God."

Don Isaac Abravanel, one of the victims of the expulsion of the Jews from Spain, and one of the great scholars and thinkers of that age, teaches that, outside of the Jews, individuals of all nations will arise from the grave; but only the pious will be rewarded or punished according to their deserts; and all those who have risen will bear testimony to the Divine Justice. The object of all this, according to his opinion, is the general recognition of God, of the downfall of all false religions, the establishment of morality and accord among men, because, he says, the human family is God's property, and their perfection must be the purpose of God."

Jehuda ben Samuel, of Ratisbon, who lived in the Thirteenth Century, in his work "Sefer Chassidim," the book of the pious, whose authority is to this day recognized by all orthodox Jews, ordains the following:

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"When Jews and Christians make a contract and form an alliance in defence against a common enemy, the Jews are bound to stand by the Christians with all their might, no matter if the opponents were Jews, so long as they are in the wrong."

"Honor a Christian who leads an honorable life, and prefer him to the Jew, your co-religionist, if the latter has ceased to occupy himself with the laws and ordinances of his religion."

"Pray for the welfare of the Christian; after his death, for the repose of his soul, if he has conducted himself humanely during life."

"Speak of fellow-men who have led a God-fearing life with respect, and by mentioning their names, say 'of saintly memory,' whether they were Jews or Christians."

"Nay, this applies even to one who has become a renegade to Judaism, as long as he has practiced during his life benevolence and brotherly love."

"Wherein consists the highest duty of a God-pleasing life, which leads to eternal salvation? It consists in the following: Do not take advantage of the injury of another; be in your relations with others pleasant; against everybody be always conscientious and faithful as well in your relations to Jews as to Christians. If you see that a Christian makes a mistake to his own disadvantage, call his attention to it, else you make yourself guilty of the greatest of sins, that of disgracing the name of God."

At one time a man took in his head that he wronged a deceased man, who was a Christian, and his conscience became troubled. He went to the Rabbi for consultation. He wanted to know how he could save his soul and what penance he could do. The Rabbi told him: "Above all, you must make good the injury you have done, because the Holy One, His name be praised, does justice to the man's injury, be he Jew or Gentile."

"When you meet a fellow-man who carries a burden,

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give him the right of way, be he Jew or Christian, and take yourself the path less convenient. According to the word of Scripture you will find thereby favor in the sight of God and man, and altogether it is better to leave the road free to others than to push them aside."

"It is sinful to deceive anybody, be he Jew or Christian, by tergiversation. Man should always fear God without hypocrisy, be modest in speech and guard against anger toward his own kin as well as toward Christians, and follow the example of Rabbi Jochanan Ben Sakkai, who, more than any other, was accommodating toward the Gentile."

"As a true image of the God of truth, man should practice fealty in his bearing and deportment, true in his 'yes' and 'no' and in every application of speech. He that breaks his word is, according to writ, like a worshiper of idols. Avoid flattering words and every falsehood, because, should you deceive your neighbor with one false word, be he Jew or Christian, you will commit a grave sin."

"Curve the slightest eruption of your passion—that will adorn most your character. Do not interfere in other peoples' strifes. Answer not the abuse of others with abuse, though it appears to you offensive. Be not quarrelsome, and do not challenge to wordy conflict with Jews or Christians."

"You must never assert you have paid the highest price for any merchandise, or that it had cost you more than its value. Do not assume the role of a buyer if you are not in possession of the money required. If you are not in earnest in disposing of your goods, do not offer them for sale, because you purpose thereby to keep the would-be purchaser from buying elsewhere. All these are dishonest and wrongful actions, unworthy of an Israelite."

"If a Jew, or Gentile, wishes to borrow money of you, and you do not care to lend it because you have no confidence in him, do not modify your refusal with a false pretext that you have not the money."

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"If a Christian purposes to travel into a strange country, and asks you for information regarding the character of the Jews and Christians known to you, give him the names of those with whom he may form business connections without running any risks."

"You must not act unjustly toward a Jew or a Christian. If you take either into your service, you must not impose upon him tasks which are too difficult to fill, though he agree to them. Do not aggravate the burdens of those who work for you, and altogether do not assign to them labors which are above their strength, though you remunerate for them. Such an injustice leads finally to poverty and misfortune."

At the present day, when so-called societies for the protection of animals sport humanitarian sentiments as an evidence of progressive humanity and attack the Jews as oblivious of that great advance of culture, and make war upon their religious and sanitary institution of slaughtering animals according to their ancient tradition, it is well to remember that the Jews have been in advance long before any other nationality or creed, in enjoining mercy against the dumb brute.

Here is an abstract from that same ancient book of ethics:

"Ingratitude, even toward animals, is tabooed, and he deserves severe punishment who imposes heavy burdens upon beasts, who beats them and tortures them; who pulls, for instance, a cat by the ears, or causes pain to a horse by the use of spurs. A sick animal, or one with young, should be spared. When an ordinary dog runs into your house, drive him out with a light whip, but beware that you do not strike him with a stick, or pour hot water on him. Greater still is the responsibility in maltreating a male or female slave."

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The Hopes of Socialism

By Solomon Schindler

It is well known that in ancient times people would believe in dreams; that they came from God and were intended to warn people of future events. According to Homer, the ancient poet of ancient Greece, there were two classes of dreams. The one class, he explained in one of his songs, was sent by the gods from the Nether-world, through an ivory tube. The other kind were sent up from the same place through tubes of gold. They were the dreams that would come true.

There are, however, two kinds of hopes, as Homer believed there were two kinds of dreams. The one class deals with impossibilities; they are the outcome of idle fancies, while those composing the other class are placed upon the more solid ground of precedence. Even if a strong desire and wish of ours cannot be realized at once, and, therefore, takes shape in the form of a hope, the knowledge that similar events, also wished for and hoped for, have been realized, gives a strong legitimacy to our hopes. If I were to illustrate this idea, I would offer the following two examples. Many a poet had sung that he wished he were a bird, but how foolish it would be to hope that even after many thousands of years wings would grow on the human body, by means of which people would propel themselves through the air! Again, although many experiments have been made in vain to build a dirigible airship, the hope, that in the future a machine will be invented able to carry passengers through the air, is a legitimate one, because some of such machines have been constructed and although they did not give full satisfaction and did not prove practicable, they have shown at least that there is a possibility for man

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to conquer the air as he has been able to conquer the waves of the ocean.

Socialism, the theory, how to ameliorate the conditions of mankind, steps before us, as it is natural for any new theory, with a number of hopes expressive of its wishes and desires. Some of these hopes may be idle and merely the play of our imagination. If, for example, Edward Bellamy in his celebrated book, "Looking Backward," expresses the hope that in a hundred years, when Socialism will have become the accepted form of government, people will need no longer to carry umbrellas with them because on rainy days the streets would be covered by awnings, or if he hopes that in those days people would be instructed by their preachers by way of telephone, and would need no longer to pay pew rent, such hopes might belong to that class which like the dreams of which Homer speaks, reach us by way of the ivory tube.

The persons who feel that our conditions of life are in need of improvement, and are capable of improvement, are apt to resort to a peculiar way by which to impress the public more strongly with the success of the remedy which they offer, and ask us to apply to the ills of life, whether these be real or imaginary. They will generally start with a description of the conditions of the present age, and will present them in the gloomied aspect. It is perhaps quite natural that they should do so, because from a dark background a bright picture shows off more clearly and more invitingly. Hence we meet in almost all books that treat of Socialism with a description of our present conditions, which, if it were true, would induce us rather to commit suicide than to stay much longer in this world. Let me refer again as an illustration to the frightful picture of society which Bellamy drew, when he described society as a stage-coach or when he compared the competition which in our days is the dominant force, with the Black Hole of Calcutta, in which a crowd of men were kept, fighting, strug-

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gling for a breath of air. In their introduction, most all of the books on Socialism agree that our present conditions are unbearable, abominable, unjust, cruel, inhuman, and what not. They paint pictures of abject poverty and contrast them with pictures of luxurious wealth, and upon this background they draw then the designs of the conditions to be realized by the introduction of Socialism, which would tempt the most contented to be dissatisfied with his present life.

All these preambles are untrue. It is not true that the world is going, as the slang phrase has it, "to the dogs," it is not true that conditions instead of improving have grown worse; it is not true that social conditions are growing worse and more unbearable every day; it is not true that the wealth of the world is so unequally distributed that the vast majority does not share in it at all; it is not true that criminality has increased, and virtue has diminished. The person who will look through dark eye glasses will surely not see the beauties of a sunny day, but the normal conditions of man is not to look at things through smoked eye glasses.

One does not need to be an optimist to see that mankind has advanced step by step from the abject state of barbarism to our glorious state of civilization; that times have grown better and not worse, and that even morality and goodness have advanced to a degree unknown before. A poor man to-day lives by far better and enjoys more conveniences and commodities than did a rich man of only a hundred years ago. A princess of olden times did not own as much wardrobe as does in our days a woman of moderate means. Did ever a king of a few centuries ago travel in the luxurious style as common people do in our times? Compare his coach of state, richly adorned with gold as it may have been, with the commodious street car of our times, driven, heated, and brilliantly lighted by electricity, manned by a driver and a footman in uniform. Did ever the wealthy of former ages possess the conveniences which in our days

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are within the reach of any day laborer? What was the knowledge which the rich of former times could gain, in comparison with the knowledge that may be acquired in our days by the child of the poorest man? Were the poor ever cared for in the measure they are to-day? Were the sick nursed as they are in our times? As for morality, just read about the intemperate revels in which in ancient times both the nobility and the scum of humanity indulged. Just read what ancient writers naively tell you concerning the relation of the sexes to each other. The poor have not become poorer and the rich richer. They both have shared, though perhaps not as proportionately as we should wish it, but they have shared the wealth of conveniences and commodities which were accumulated by the industry of former generations and bequeathed to our time.

I will agree with some of our pessimists, that the condition of the laboring classes to-day is not an enviable one; and that there exists a kind of wage slavery, nobody will deny who has some understanding of the relation between labor and capital. Neither can the philanthropist behold the conditions of the people as they exist in the congested districts of our large cities without misgivings; both from an economic and from a moral point of view, these conditions are obviously not a model state of society, but with all their evils they are a hundred times better than were the conditions of the middle classes a century ago, even better than ever at his home the conditions of the same emigrant who now overcrowds these quarters. They are even better than they were twenty-five years ago. More convenient and more sanitary tenements are rapidly taking the place of former pest-breeding hovels; public playgrounds are opened; settlements of various kinds and descriptions help to arouse the feeling of self-respect and self-help.

Let us understand it, therefore, first of all that whatever hopes Socialism may hold out to us, we must not place them upon a dark and gloomy background, but rather upon

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the axiomatic truth that conditions have been and are improving constantly, that humanity knows of no retrograde movement, but advances always.

What are we then to gain when we adopt the Socialistic theory in place of the Individualistic? When we start with the axiom, that not man but mankind is the unit, when we endeavor to establish conditions which will place equal responsibility upon society as well as upon the individual, who helps forming it? When we institute a state of affairs in which the community will assume the form of a large army which is to fight, not human beings but the ills of life which are hunger, cold, disease, and ignorance?

In the first place we hope to gain by it increased wealth. Our present competitive system is so wasteful that three-quarters of all the fruits of our labor get lost on the way. It is a well-known fact that when three people combine their efforts in one work, they will accomplish three times as much more than they will if each of them applies his force singly in the same enterprise. Examples are to be found in such abundance that our hopes for increased wealth are perfectly legitimate ones. Would it be possible to send a letter ten thousand miles with the greatest precision and celerity for two cents and less, if the postal service were not in the hands of the people's government? Would it be possible that people could enjoy an abundant water supply in their houses, were it not that either the municipality or some large corporation would build water works? How long ago that people had to carry their water in pails from the well? What waste of labor that was! Would it be possible that we could travel for so small an outlay and in such luxury as we do to-day, were it not for the combination of people to build and manage our railroads? If this has been done, why should we not hope that by nationalizing all such enterprises better results will be obtained? What of it if the individual becomes the employe of the community instead of being now employed by

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some corporation? What of it if he loses a part of his individuality and becomes a mere tooth in the wheel of the great machine? Would all the articles which tend to make our life pleasant and more comfortable be so easily within the reach of the commonest person, were it not that in place of the former little, independent business man or manufacturer large industries and immense commercial centres have been created? Now let us continue upon this line of argument. Think what might be obtained if all these large concerns should be transformed into one, much larger organization, to be managed by the people themselves?! We are poor, yet in comparison with the wealth that this earth could offer us, would we learn how to raise it by combined efforts and how to use it with economy. I beg again to offer an illustration. Some time ago the United States purchased at a very low and reasonable price the territory of Alaska. If I say that the United States or the Government of the United States paid the money for it, it is self-evident that this money came out of the pockets of every individual citizen, so that every man, woman and child became a joint partner of the land that was purchased. All at once it was discovered that the land contained a large amount of gold. If our system of competition had not been in vogue, if we were not accustomed to be so wasteful, that gold belonging to the United States could have been collected at a much smaller expense. Supposing that the government would have sent experts to locate the precious metal, and laborers to mine it, would the cost of such a proceeding have been a tenth part of the expense for which the golden harvest was gathered by private individuals? How did we do it? The land was declared open to all. Thousands of people hurried to that province, each spending thousands of dollars in the attempt; a multitude of lives were lost, and like in a lottery only the one who by luck stumbled over a paying mine made a fortune, while all the rest lost what they had, if not their lives. If you would add the sums of money

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that were individually lost, you would find that they exceed by far the value of the gold that was obtained. Of course in our days we would not yet think of burdening the government with such functions, but the hope is a legitimate one that in future days, under Socialistic conditions, such scenes of waste of means and lives as we have witnessed will never recur, while on the other hand the larger amount of wealth that would be obtained would be applied in improvements and for the general welfare.

Another hope which may be legitimately harbored and which will rank next to the one of which I have spoken at considerable length, because it includes the problem of the abolition of poverty, will be the abolition of war. A great deal has been said and written about it, that, as it is impossible to abolish poverty, so will it ever remain impossible to abolish wars. However, you need only reflect a little, you need only consider that we are on the way of abolishing poverty, that mankind in former ages has been much poorer than it is now, and that a great deal of our supposed state of poverty is merely imaginary, and arises from the comparison of the one who has less with the one who has more. Why should it therefore not be possible to abolish wars, when we behold that a change for the better is already coming. The savage lead a life of constant warfare. Later the tribes of the smallest circumference waged war with their neighbors. When these tribes grew into larger communities, wars become less fierce and less frequent, and even if we have before our eyes the spectacle of the wars in Africa, in the Philippines, and in China, we behold on the other hand that warfare has ceased to be the pastime of the individual, that moreover wars have become so expensive that they cannot be carried on for any length of time without impoverishing even the victor. When we behold furthermore that the fierceness of warfare has become mitigated to an extent unknown before, that the wounded are carefully treated even by the foe, that prisoners of war are kept

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in a luxurious state of captivity if compared with the treatment they received in ages gone by, should we not hope legitimately that although the last attempt of forming an universal court of arbitration has failed, the last word has not been spoken in this matter? More and more people have come to the conclusion that other nations can be of benefit to them, not when they are impoverished, not when they are destroyed, but when they are flourishing, when they are able to purchase the goods they manufacture. When Socialism will have taught the governments of the various groups of nations to attend rather to the work of creating wealth than to the work of destroying it, when officials will have their hands full to manage the immense factories that will produce commodities, war will not be thought of, no matter what some people may say to the contrary. It is not true that human nature cannot be changed. It is not true that man must remain forever an animal of prey. In the course of evolution the fierce wolf has been changed into a faithful dog. Why should not the last traces of former barbarism be eliminated from the human race in due course of time?

A third and also legitimate hope is the one which may be harbored by us in regard to equalization. The thought of equality has ever haunted and tormented mankind more than the sufferings themselves which followed in the wake of disparity. If we cannot be more than somebody else, we hate to be less, and we wish at least to be his equal. Whether a thorough equality of all human things could ever be brought about, whether it is true or not true that all men are born equal, I leave an open question, but again we behold that great progress has been made in equalizing people. Great strides have been made by creating equal opportunities. In a state of affairs that will make each member of the community a servant of that body, one working for all and all working for all; in a state of affairs that will guarantee the existence of each member of the community, that

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will remove his fear, that perhaps the next day he might be unable to earn his livelihood and be thrown at best upon the charity of individuals; in a state of affairs which will place him in a position in which his God-given talents will be credited to him; he will become more the equal of his neighbor than he is now under our system of competitive warfare. So far we have succeeded in obtaining equality before the law, equality of opportunities, equality in means of education. Why should it seem impossible to obtain economic equality? One glance backwards to the times when slavery existed, or when a nobility crowned the building of feudalism, must convince us that though our conditions are by far not perfect, we are at least on the road of further improvement. Socialism will indeed do a great deal towards equalizing the conditions of people, because when all will serve all, none will need to bend his head before one whom not talent, but accident of birth has made his superior.

A fourth hope and one that should be more cherished than any of the previous ones is, that Socialism will produce a higher standard of morality, that it will abolish crime; and this hope, too, is a legitimate one. It is not an iridescent dream; and the ridicule that is showered upon this millenium, which is expected to come, and never does come, cannot alter the fact that it is not as far distant as it was a thousand years ago. Most of our crimes spring from the competitive strife in which we are submerged; possession lies at the bottom of it; the insecurity of the future of the individual is one of its causes. The individual who now single-handed must fight the whole world in order to sustain life, deems it proper to procure his sustenance in a straight way if he can, but in a crooked way if he must.

There would be less cause for hatred, less cause for murder, less cause for selling one's virtue, and less cause for corruption, hence honesty would become the rule and not the exception, because it would be useless to be dishonest. Intemperance would cease, at least to a great ex-

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tent, because, if under Socialistic conditions, intoxicants would be manufactured and sold by the government, temptation to abuse them would be diminished to its smallest degree.

A fifth hope which may be safely held out by Socialism is that knowledge, culture and refinement will be increased by it. What are our schools at present if not Socialistic acquisitions? How long ago since the parent of a child was burdened with the duty to teach it? Now it is understood that it is the duty of the State to educate the young. The State has already assumed the duty to compel parents to send children to school for a given number of weeks in a year and a given number of hours a day. In case parents should object the State can take their children away from them and can commit them to some truant school. Not quite a hundred years ago when the first public schools were to be established in Massachusetts, the people considered the attempt to be the rankest sort of communism. If the individualistic theory is to give way to the Socialistic doctrines; if the individual is to become the subservient particle of the larger body, he will have to be instructed and trained accordingly, not through the hap-hazard good will and the hap-hazard rationality of a parent, but through a well-defined system of education carried out by expert teachers in places fitted for the purposes of such an education.

If Socialism will not prove to be a panacea for all the ills of life, or to which life is subjected, it will at least remove some and mitigate others. Neither must we imagine that with the introduction and evolution of Socialism the last word will be spoken. New conditions will arise that will demand rectification. It would be indeed a sad day if mankind should arrive at a state in which it would be obliged to cease hoping for new improvements.

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The Formation of the Relief Society for Galicia

By Sigmund Bergel, of Berlin

There was no dearth of voices in the past who maintained that the Order B'ne B'rith in Germany should only take hold of creations which it could maintain by its own means and carry through with these. The advocates of this view still go so far as to deny altogether the right of the Order to establish institutions for their own exclusive benefit, as unworthy their world-embracing union. They leave, however, out of consideration the fact that the Order, unlike other institutions whose sphere of activity is narrowly circumscribed, and whose objects are carefully limited, seeks above all to unite Israelites for common activity in the service of Judaism and humanity. This altruistic tendency which the B'ne B'rith has in course of time made its own, the principle of self-denial upon which the Order is based now, it is these which has secured to it its expansion and its enduring existence. What we do for ourselves vanishes with us; what we have done for others alone endureth with what we have done for the world; with that alone can we erect a monument to ourselves.

If, with the feeble strength and the scanty means which the organization commanded in its beginning it was compelled to confine its educational activity to the circle of its brotherhood, the consciousness nevertheless prevailed that it had to develop its activity to include the outer world. The brethren were aware that if the duties they assumed would only apply to themselves, they could only remain in touch with a fraction of Israel, and probably exclude that very portion from our covenant which stands in greatest need of our benefaction. Even the entrance into our community is dependent upon certain preceding material condi-

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tions. To become a blessing to all the members of our race was always the *Leitmotif* of our covenant. To that magnetic attraction which this very tendency had upon our religious confreres upon the other side as well as on this side of the ocean, must be ascribed its extension to all parts of the globe. The international character with which the order was thereby imbued has not only broadened its task and heightened its objects, it pointed out above all the necessity of paving the way for the unification of all related institutions to communal activity and bringing about a coöperation of all our racial brethren for their common welfare.

If the Order has a mission to fulfill, if it is to become a banner bearer in Israel, then the mission of the Jewish people must point the way and direction. As Israel does not claim for itself the doctrine of the unity of the Godhead, but there has extended farther and farther the light of the recognition of the one God, so must the Order proclaim its mission to the world and induce others to share its work.

In the realization of this tendency the Order has placed itself at all times at the service of the general community and has at all times applied the moneys which it levied from the brethren to the general works of humanity as far as they were not tied up by the just claims of the brethren and their families.

Thus the Order was in a position to labor as a pioneer in the service of humanity, and has erected great institutions of benevolence for the benefit of the community at large and pointed the way for the benefit of all. And it was vouchsafed to it to become a prototype and an exemplar, and to pave the way for others who strove in like aspiration to do what the brethren are always admonished at their gatherings: "Let us invite all noble-minded Israelites to participate in our labors."

The Order could therefore be satisfied with making the institutions which it has established, and the benefits of which should accrue to all, self-supporting and inducing

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those of like aspirations to share in their maintenance and development.

The lodges in America, under the guidance of the President of the Order, Bro. Julius Bien, who directed the affairs for more than a generation with so masterful a hand, have labored to burst the ghettoes into which the East European Jews had crowded together and to disperse their denizens over the country. In speech and writ Brother Ellinger, a veteran of the Order, Bro. Sol. Sulzberger, for years the honorary Secretary of the Order, "as wise in council, as faithful in work," have labored; and our beloved President, Bro. Leo N. Levi, has worked for it with his superior personality and his irresistible power. His restless, tireless energy succeeded in winning for the cause the circles standing outside. The representatives of the great American Jewish community, the Baron de Hirsch committee, the Alliance, all united in action for the successful work under the leadership of the President. As evidenced in this great enterprise, so also became manifest the realization of the principle of the Order in its own institutions. Thus the convention in Chicago resolved to come to the support of the Hospital for Consumptives established by the Order in Denver, Col., for the benefit of all sufferers of all creeds and nationalities by taxing each member twenty-five cents annually, equal to 25,000 marks, and making the hospital a national institution. And the Maimonides Library, open to all, with an expenditure of thousands of dollars, was called into existence by our brethren in New York.

In the same way do we see the great Orphan Asylum established in Cleveland, O., in Atlanta, Ga., in San Francisco, Cal., and New Orleans, La., as well as the Technical Institute in Chicago, Philadelphia, and other cities, conferring invaluable blessings upon thousands of newly-migrated East European Jews.

The circle of those who could thus share the benefits of these establishments extended into all directions became

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more and more extended, and the number increased who were willing to work with us on the same plane, men whose hearts, like ours, beat warmly for a like cause.

Though the roads of the noble men in Judea may branch into different directions, though the spirit which actuates them may variegate, if only the chords of their hearts are touched, they will attune in harmonious accord. For that reason can it not be the task of the members of the Order B'ne B'rith to confine themselves to efforts depending upon their own resources and to execute work called into life with their own means.

To lead in the work and to effect a coöperation of the needed forces is the mission of the Order. Are then the institutions the Order has fostered in Germany and Austria less meritorious, because others have been summoned to aid in the work? Does it redound less to our honor that such benefactions as, for instance, that of educating nurses for the sick, which originated with the Order, has been taken up by societies composed also of members not affiliated with the Order, or that the labor bureau, which still bears the sign, "Founded by the B'ne B'rith," has recruited a considerable number of its members from outside of the Brotherhood, and derives a large portion of its income from other sources? The Jewish community of Berlin alone contributes annually 25,000 marks. And many other institutions have, like these, become prototypes for others in Germany and Austria. They have all carried out the purpose for which they established; have, faithful to the mission of the Order, become pioneers.

The most brilliant realization of this high mission of the Order must be accounted the action of the Grand Lodge in Germany in favor of Galicia on the 2d of June, 1901. It was the Grand Lodge of Germany which took up the question, a question which was first broached by Dr. Maretzki in his admonition in 1898 in Prague, to the Jews of Austria to grapple with it. It was this which encouraged the

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humanitarian organization in Austria to win the sympathy of the Jews there by taking in hand the relief work for the sufferers in Galicia. It was the Grand Lodge of Germany which stood sponsor for this work on both sides of the ocean and which deputized the writer to attend the convention in Chicago to initiate steps there in favor of Galicia. But not only was the entire Order to be enlisted in this work, the Jews of the whole world must be called in if it is to be met with success. For that reason the Grand Lodge of Germany at its convention the year before last, having awakened the sympathy of the world for Galicia and kept it stirring, aroused the people everywhere to the need of rendering material assistance and induced the "relief organization of the Jews of Germany" to take an active share in the work for Galicia. "The Relief Organization of the Jews of Germany" was to be the pivot for centralizing the scattered efforts for relief in Germany, in order to apply them effectively "for the dying Jewry of Eastern Europe and the Oriental countries." Does not the foundation of this relief society in Germany speak most emphatically for the beneficial effects of the Order's influence in Germany?

At a time when the Order had not as yet proclaimed its principles and our coreligionists in Germany were not yet ready to appreciate their beneficial influence, the attempt was made to unite the Israelites of Germany in a special organization to take active participation in the labors of the Alliance Israelite Universelle, existing since 1860, and of those of the Anglo-Jewish Association existing since 1871, and of those of the Israelitsche Allianz, established in 1873, in order to assist the Jews of Eastern Europe and of the Orient in their intellectual distress and economical misery. The attempt, though emanating from prominent quarters, failed because the soil for such movements had not yet been cultivated in Germany. It was our Order which planted and cultivated the ground as a pioneer. Its successful work for more than twenty years opened the road, and was an

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object lesson. It was the Order which created the medium for an organization whose mission it is to labor for the social betterment, the economical improvement, and the intellectual elevation of our East European co-religionists. And as in Germany, so in Austria has the beneficent influence of the Order's work been distinctly manifest upon our brethren. It is a great undertaking which the brethren of the Order there have entered upon at the instigation of our members in Germany, and in reliance upon their promised coöperation to the fullest extent—namely, the redemption of the Galician Jews. Measures have already been initiated that fill the Jews of Austria with admiration for the Order, and has led to action by prominent Austrian Jews. Noble men were found ready to undertake the thorny task and are devoting themselves with heart and soul to solve the difficult problem. They have found full faith and confidence even in those circles which had looked upon their Austrian co-religionists with a sort of mistrust. To these men, faithful to the real principles of the Order, is due the organization of the "Relief Society for the Jewish People of Galicia." Under the happiest auspices prominent representatives of Austrian Jewry met on the 24th of February, 1901. Responsive to the invitation extended to the German Grand Lodge and to evince our active coöperation, the writer attended the meeting to represent there the views entertained by us in these matters.

The entire Jewish community may well look with pride upon the men prominent in science, commerce, and industry delegated to form the executive committee of the Relief Society, and in whose hands rest the guidance and control of the new institution. Our past president, Dr. Edmund Kohn, the original founder of the institution, has devoted his entire energy to the work. Conjointly with the Vice-President, Paul Schiff, son-in-law of the late Baron Koenigswarter, and with Past President Feltscher, the present president of the lodge in Vienna and other philanthropists have

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these men reawakened among the Israelites of Austria and the communities of other countries the confidence which had been waning as far as the Austrian Jews were concerned. And the men who have labored so persistently, so faithfully, can now look with satisfaction upon the promising beginning of their work.

They have found men of enterprise to transplant a new industry to localities in Galicia that did not know what industry was. For the present, the manufacture of hair-nets for transport to foreign countries. In those miserable villages where our unfortunate co-religionists pine away there are not even rooms wherein teachers can instruct married women and girls. It could only be done where the schools of the Baron de Hirsch foundation were in existence, which were, of course, readily placed at their disposal. To six places in West Galicia and nine in East Galicia were sent twelve teachers. There are instructed there at this date 1,587 married women and young girls, 802 of them with "very good" results.

Oh! these pitiable people! As those who are on the border of starvation must be put in a condition to take and assimilate food, so these hapless people who, through years of misery and deprivation, have been brought down to the lowest verge of despair, must be aroused from their stupefied distress, must be made amenable to the blessings of labor, which offers them salvation from bodily and mental degradation. But the irrepressible perseverance of the Vienna Relief Committee overcame this difficulty, and they provided everywhere a nucleus of expert working women who already earn from five to six kronen a week, thereby becoming in many cases the bread-winners of their families. Thanks to the persistent efforts of the workers and the system of premiums—for which purpose the administration of the Baroness Clara de Hirsch Fund has appropriated 5,000 kronen—the Relief Committee is confident that in the near future 1,000 women will be at work.

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What a blessing it will be for that starving population if, through the initiation of the Relief Committee more and more are placed in a wage-earning position! Remuneration with a wage of five to six kronen a week? Yes. Where a whole family may exist, or rather vegetate, on the pay of two kronen with which to pay for bread and onions. Six thousand Jewish women and girls can find employment in this one industry of hair-net braiding. This would amount to one and three-quarter millions of kronen a year. Small as this sum comparatively is, the Jews of Galicia have recognized the salvation which looms up for the future by the introduction of this one branch of industry, and they have petitioned the Relief Committee to introduce that industry more generally. They gained confidence from the position which the Grand Lodge of Germany took in this matter.

True to the tendencies of our Order which has initiated the movement, the leaders of the order in North and South Germany have appealed, in union with prominent co-religionists outside the Order, to the community at large to take part in this work. Everywhere sympathy was aroused and collections were made for the relief of victims of the persecution. Frankfort, especially, which has always been in the vanguard of philanthropic work, has shown itself to be conspicuous in this movement. Funds were concentrated here, which were collected in Western and Southern Germany for our East European co-religionists in response to its appeal, and placed at the disposal of the committee.

Of the funds applied mostly for the relief of the Roumanian Jews, 75,000 marks were set aside for the relief of the Galician Jews. The administration and distribution of the moneys were placed under the supervision of a special commission, consisting of Councillor Timendorfer, President of the Grand Lodge, Bro. Dr. Maretzki, and myself. The General Committee of the Grand Lodge appointed us also as a commission of the Order for the purpose of taking in hand the relief work of the Roumanian-Galician suffer-

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ers, adding to our number the Vice-President of the Grand Lodge, Bro. Wisloch.

It was resolved to appropriate for Galicia the sum of 25,000 marks, in addition to 3,000 marks annual dues. We were enabled to do this through the medium of the Alliance Israelite, as that organization had undertaken the relief work in Roumania, leaving to the Order B'ne B'rith the relief work for Garlicia. In agreement with the Alliance we distributed also several thousand marks among the Roumanian sufferers through the medium of the B'ne B'rith lodges.

As the Hilfsverein had assumed the full management of the relief work, and as the Austrian association has fully carried out the obligation entered into, and everything had been done to carry out the practical execution of the plans laid down, we could not stand by idle. As our Grand President Counsellor Timendorfer, with the other members of the B'ne B'rith Committee, had assumed their position in the Executive Committee of the German Hilfsverein, we turned over to that Verein 2,000 marks, which had been intended for the Roumanian sufferers, and 25,000 marks originally set aside for Galicia, besides 500 marks annual contributions.

In order to enable them to carry into practical execution the relief work for Galicia, for which the Order had originally pleaded, it was determined to go ahead with this part of the task assigned to the Hilfsverein, independent of the other objects pursued by it. At a meeting of the Executive Committee of the Hilfsverein, in which already four members of the Order had been designated, there were added Bro. Dr. Werner, of Munich, and two gentlemen not affiliated with the Order, Dr. Hirsch Hildesheimer and Dr. Nathan, the manager of the Hilfsverein. At the organization of the committee held on the 5th of January last, Dr. Nathan was elected president and Bro. Timendorfer vice-president, and there were further added Bros. Charles Hall-

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garten and Counsellor Plotke, of Frankfort. Various propositions to afford practical relief by the establishment of home industries were considered, and finally the following resolution offered by the writer was unanimously adopted:

"That one thousand marks be appropriated for direct relief in such a manner that the hair-net industry be supported and helped along as long as more practical industries are not feasible.

"The Galician Commission to enter in coöperation with the Vienna Hilfsverein to take up each individual case of Galician distress and afford relief as it may deem appropriate."

Rabbi Benjamine's Experiment; or, from Generation to Generation

By Rabbi Joseph Leiser

Chapter XIII

Internal Dissension

As the members of the congregation Sons of Peace met in their various gatherings they expressed themselves freely on the one topic of their mutual concern. The schism between the younger members and the older members, between children and parent, between conservatism and liberalism, was daily becoming more evident and driving both parties to bring the dissatisfaction to some climax.

The older members of the congregation resorted to various subterfuges in order to make their complaint more effective. When they were outnumbered by the younger members, they relied on sentiment to prove their conviction, and when the younger members argued away the very basis of that feeling, they drummed up complaints;

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and with that ease wherewith a pestiferous neighbor can ever annoy his unpleasant associates, the older members began to harass their young rabbi. Under the leadership of Sigmund Hertz, the president of the congregation, they became a warring body whose one intent was not so much to remove the young rabbi from the congregation as to prove to the younger element and the majority the folly of their way.

This plotting was unknown to and unsuspected by Jeffrey. It burst on his ear with the suddenness of an explosion when Hertz intercepted him on the square and in his free-handed abruptness told him, "You did not get it!"

The expression was enigmatical. "I do not understand you, Mr. Hertz."

He shrugged his shoulders and squinted, "I said you would make enemies, and that you have. Now the Lengfelds are against you. But you won't listen. You take Seligsohn's word and do as he says."

"As I have a right," said Jeffrey interrupting, testily, "but what has this to do with it; what do you mean?"

"You didn't get it," Hertz replied. "Now their Sam gets married and they want some other rabbi. You're too reformed for them; you have not called on them, you are not trying to please them, they don't like you."

"That's their privilege."

Said Hertz, shrugging his shoulders: "The Lengfelds keep a boarding house and you should have stayed with them. Then you never listen to me; you read too little Hebrew. I warned you! I am the friend of every rabbi, but they have never believed me."

Jeffrey remembered Seligsohn's admonition to avoid argument with Hertz. He limited his answers to the most essential courtesies of politeness. "I believe we are hopelessly divided on that score, Mr. Hertz," he said mildly, "and we can come to no understanding on it." He started to move, but Hertz had not finished.

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"There is another thing," he said confidently. "You must call on the congregation. We hire a rabbi for that, and if you will not do it, we will get some one who will. Now as long as you are here, be good friends with the people and call. Stay only a little while at each one's home, but show yourself. We pay for your support, and what do you want of Seligsohn?"

"There is no need of pastoral calls among us Jews," Jeffrey replied, attempting to conceal and suppress his anger. The man's audacity nettled him. It was needless to convince the man of his inconsistencies. He wished to impress Jeffrey with something too indefinite in his mind to express clearly or logically.

When Jeffrey returned to his study he found a letter from Mina filled with her boundless trust and enthusiasm. She was preparing for her concert tour with all the glowing expectancy of a young artist about to make her first appearance on the professional stage. Her itinerary included Springfield, and on this discovery she dwelt the longest. And for this hopeful meeting she planned months ahead. But it filled Jeffrey with sadness to read it. He feared the consequences of the meeting and the ensuing gossip. He confessed to himself that he had failed in his expectations. The movement he wished to inaugurate was never started and the people whom he hoped to uplift refused his ministry. But he wished to do his duty, and with a sad heart he ventured on a pastoral call.

It was a disagreeable undertaking. Fortunately the congregation numbered few families, and most of them lived on one street. He could ring the door bell of every member's home, one after the other, and he approached them in the order of their seniority, beginning with the president, Hertz.

A servant girl answered his ring and conducted him into a musty parlor, from which the sunshine was excluded. A whispered conversation between mistress and

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maid on the landing above the hall when his name was announced, which resulted in the hurried exit of the servant from a rear door. After a long wait Mrs. Hertz entered her parlor like one groping his way in darkness.

"So pleased to see you, doctor," she began, smiling. "So you do call on the old ladies." She checked herself, folded her hands and looked defiantly at him, from what impulse it was difficult to say.

"It is a very false impression you have formed of me," Jeffrey said, trying to adjust himself to the circumstances. "I did not suppose that my profession required pastoral calls. Whenever I do visit any one, I never take into consideration their age or station."

"Well, they say," she continued stiffly, "that you do not call."

"Whom do you quote as authority?"

"We are not good enough for you. All our rabbis called on the old ladies, and the old ladies do not like you."

She interrupted herself to attend to the whispered conversation in another room. Jeffrey listened and he heard some one giggling. Mrs. Hertz arose to open the door, but it was opened by Mrs. Bloom, who entered the room with the solemnity of one attending a funeral.

"I intended to pay you a visit," Jeffrey said, rising to greet the new-comer, who took a seat and sat bolt upright in her chair.

"That so," Mrs. Bloom answered, "I heard you do not make calls."

"That's true," Jeffrey said contemptuously, seeing that both women were rigid in their address and treatment. "I do not make pastoral calls. I mean to have my visits entirely social. But a social visit can only be made to friends, and I think my friends are not very numerous in this city."

The women looked at each other significantly. "Well, a rabbi should be friendly to his congregation," Mrs. Hertz

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inserted. "He should do as the congregation wishes. That's what all our rabbis did, and we had some fine rabbis."

"It's really too bad that you let them go," Jeffrey suggested.

"Oh, the younger generation, the young people, they have made all the trouble. The young generation do not know what Judaism is. We in Germany, we knew Judaism. There we went to *schul* Saturday morning, we kept *kosher,* we had Hebrew, and we had no lectures."

"A very fortunate thing for the rabbis," Jeffrey returned sharply. "What a comfort it must be to be a rabbi in Germany. It is a burden and a sorrow to me to lecture. But I was engaged to deliver sermons to the members of the congregation, and till I have been ordered to do something else I mean to fulfil my part of the contract."

"You are not going to have the Lengfeld wedding," Mrs. Bloom ventured to pay him in his own coin.

"I understand the Lengfelds have engaged an out-of-town rabbi to perform their wedding ceremony. I do not see any harm in that."

"They don't like you," Mrs. Hertz said frankly. "They do not like your reform. They want something Jewish and they have engaged somebody else."

"This is a free country and men and women are at liberty to do as they think best. I understand from your husband, they have other objections against me. Let it suffice. They do not like me and we will never come to blows about it."

The women were again nonplussed. They stared at each other stupidly, staring so long in abject silence that Jeffrey thought he had said enough to keep them busy and contented for the next few months. He bowed his way from the room, excusing himself on the ground that he had other calls to make.

"I gave him a piece of my mind," Mrs. Hertz said, when she closed the door on him. "I told him what we

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wanted. He thinks because he is young and good looking he can do as he likes. My husband told him what we think."

Jeffrey continued his round, evading the Lengfeld home and the Steins and Stillwell street to pay his respects to a Mrs. Fisher, who dwelt on one of the cross streets of the city. He thought that a change of pasturage would bring him better results. His attempt thus far was a failure. And these were the people he intended to lead into a larger religion, a religion of democracy. He wondered what Prof. Campbell would have said and what he would have done under the same condition. He could not unravel the perplexing situation. He was ready to surrender.

His knock at Mrs. Fisher's door was answered very suddenly. A middle-aged woman attired in a ragged calico wrapper stood on the threshold. She seemed astonished and almost held her breath. But the astonishment passed in a flash and her wrinkled face melted into smiles.

"Doctor," she cried joyously, but she changed her tone, "when you come so unexpectedly you must take me as you find me. I am a poor woman and do my own work. Come in anyhow, for a few moments."

Jeffrey followed her through the parlor into a low ceiling dining room, lit by a small narrow window that hardly lifted the dinginess. She compelled him to remove his overcoat and insisted on making him a cup of coffee, and in a very few moments they were chatting in a merry strain.

"The women are so foolish," she said, sipping her coffee. "They expect you to visit them and pay them all the attentions.

"I am not opposed to making visits. I refuse to make pastoral calls," Jeffrey explained, inwardly rejoicing that at last one of his congregation agreed with him.

"Dear me, how I pity you," she said heartily. "I pity any one who is a rabbi of a small congregation. The people do not know what they want and they never give one any peace. I would rather see my boys dig ditches than be a rabbi."

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"Are you also opposed to lectures?"

"Not your lectures, no, no! They are excellent. They are so helpful. I am reformed and I agree with you. You suit me, but I am a poor woman and I have no influence."

"What does that matter?" Jeffrey asked sympathetically.

"Considerable. But never mind. It is well for you that you do not hear their gossip at their aid meetings. They have said the most scandalous things of you. That Mrs. Hertz, she says you are engaged to a non-Jewess."

"Suppose I were engaged to a non-Jewess?"

"That's your affair. There are good Gentiles, and a good woman is always a good woman. Religion does not matter in that case."

"It was just such people like you I wanted to meet," said Jeffrey. "I came to Springfield to reform and liberalize. I believe the time has come when all peoples should learn our ways and carry into life the ethics of our prophets."

"Yes, I know that's what you say," she said sadly, "but not here. The people are too ignorant. You see how they receive your words."

"It is despair itself," Jeffrey returned with conviction.

"They are unworthy of you. They slander you whenever they can. The few who really appreciate you are too indifferent. It must be a sad life and I know the disappointment because I have been disappointed. You belong to the cities, not to these towns. Go there!" The good woman impressed him with her simple earnestness. He exclaimed: "This is the essence of discontent you are giving me."

He remembered her words, and when he bade her good afternoon and returned to his study the world seemed brighter and his heart lighter and the great hopes still burned in his bosom.

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CHAPTER XIV

A Liberal Sermon

That in addition to the congregation the city itself was interested in him, never came to his attention. But it was only forcibly impressed on him that the city itself was interested in his preachment when on a Friday evening late in February he arose before his congregation, more representative than ever, to deliver the sermon announced in the daily papers as "The Ultimate Goal of Religion." In spite of the depressing treatment from his own congregation and the indifference manifested, he persisted in advocating the high ethical doctrines of his newest inspiration, and embodied the same in the sermon of the evening. He had traced the origin of religion from tribal religion and folk superstition to the wider religion of race and nation, until it became the universal faith of the prophets. The audience followed him closely and he had reached that section of his discourse when it was timely to announce his own faith.

"Religion is only a means and not a finality. It is not the purpose of religion to separate men, but to unite them. The ultimate goal of religion is no more than the ultimate goal of philosophy, of poetry, of art; it is a process to obtain a basis for our action so that man is understood by his fellow-man and the differences between us abolished and absorbed. The Jew prays for the advent of that era, his messianic era, when all men will form a united brotherhood, and God's name be one among them. Religions have misdirected their energies and tended to divide mankind into hostile families; but when we have agreed on our views of life it is folly and superstitious for us to continue in our old ways."

He paused to permit the audience to grasp his words.

He continued: "In my opinion we have reached a period of our development when we must apply practically the ethics of our religion and eliminating all the ceremonies

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of antiquity, and unite on a large basis of fellowship. America is our religion, and America includes all who love the principles of democracy. Our Judaism, we have boasted, is liberal and has in it little antagonistic to the principles of democracy. Then it is time to rally about us all those who agree with us, whether born in our father's household or not. The Jew belongs to the world, and he must unite with the world. He lost his ancestral world to gain the world, and mankind asks that he unite with the progressive children of earth and form now the larger religion, the religion of American democracy."

He was fervid and the address eloquent in its appeal; and inspired by the large attendance he outdid himself. The congregation was proud of him; when he dismissed them they came forward, apparently uplifted by his idealistic presentation of his subject and his hopeful outlook.

"I tell you, sir," said Mr. Wile, one of Jeffrey's most devoted followers, "that was the finest lecture I ever heard."

A number of people gathered about him, seeking an introduction, and Mr. Wile made way for the strangers. "A splendid sermon, young man," said a distinguished-looking man.

"You are very liberal," added his wife. "We were very much gratified to hear you."

Other strangers expressed themselves in like manner, and after them the more interested members of his own congregation came forward and congratulated him. Mrs. Fisher pressed his hand warmly, and whispered: "Now they are pleased," and slipped away lest she prevent him from meeting all those who besought him. One of the young men who had taken special pains to entertain Jeffrey whenever they met, advanced at the head of a procession of giggling girls who were attempting to coerce him into buying an oyster supper in honor of the rabbi's speech. He said aloud: "That was a fine speech, Doc. Say, you're all right, ain't he, girls?"

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The young man waited till Jeffrey had received the congratulations of the remaining members and then accompanied him from the synagogue. The young women followed, having been promised an oyster supper when they reached the city.

"That's the stuff, Doc," the young man confided as they walked slowly towards the square where they usually assembled after the Friday evening service. "Take a pointer from me: just interest the Gentiles, and you have the rest pat. I know what they want. It isn't so much what you say. They don't understand. Just get the Gentiles to talk of you and they will be on your side every time. I would rather have two Gentiles there than the entire congregation."

Jeffrey gave him very little heed. The echoes of his sermon filled his ear with the only sound he could hear, and he glided along recalling some sentences, repeating mentally some paragraphs of his more serious thoughts. The heartiness of their response atoned for many a sin the congregation had committed against him. He felt confident that he had won their approval, and when he recalled the liberality of his sermon he realized that he had almost verbally quoted the words of Prof. Campbell, and after many a heartache he had inaugurated his new movement towards a still wider liberalism. He was satisfied with himself and happy in the consciousness that even Springfield was not too narrow a sphere to begin his religious movement. His ideas would expand and spread and many would come to him. So he thought, and with the thoughts reddening into life he seated himself at the table among the company of young people whom he entertained with stories and his repartee.

But it was the younger element only and the progressive mothers who sided with Jeffrey. Sigmund Hertz and those who relied on his leadership had retired early from the scene. Hertz never listened to a sermon, liberal or

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orthodox. After he had read his prayers he settled comfortably in his pew and dozed during the half hour Jeffrey discoursed to the congregation. He did not alter his practice this evening when so many distinguished personages attended services, and after the benediction he and his wife accompanied by Mrs. Bloom and Mrs. Lengfeld, filed out of the synagogue in silence, casting a contemptuous glance on the whole assemblage. In their dining room Sigmund Hertz and his wife and their allies bemoaned the loss of their religion and condemned the folly of the congregation. They felt sad at heart. The battle seemed lost to them. The young rabbi by his good looks, as Mrs. Hertz insisted, had won the majority, and they were outnumbered. But Hertz changed his mind in the morning when he entered his office and opened the local paper. A reporter of *The Daily Registrar* had reported the sermon as he understood it, and in flamboyant headlines announced to all far and near "the sensational sermon delivered by the rabbi of the Jewish Church." His eyes glowed over the page. One glance sufficed, and with the paper opened he rushed from his office to Mr. Wile's store, and quivering with uncomfortable excitement, he cried, "Read that!"

Wile was busy opening his mail. He had not seen the morning paper. Slowly adjusting his gold-rimmed glasses with a collectiveness and coolness of which he always prided himself, he began:

"RABBI BENJAMINE URGES HIS PEOPLE TO COME TO CHRIST.
CHRISTIANITY THE ULTIMATE GOAL OF HUMANITY."

"Now what do you say!" Hertz cried, granting Wile no opportunity to form his own impression. "You see what you have. I told you he was a *goy*, and you laughed at me. You are all so smart."

But Wile ignored his savage vindictiveness and calmly continued reading: "At the synagogue last evening Rabbi

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Benjamine, the newly elected rabbi of the reformed Hebrew congregation, Sons of Peace, delivered a sensational sermon on the newer faith of his people, urging his congregation to overthrow ancient creeds and become Christians. The religion of the Jew is outworn. The newer religion of humanity is the faith in Christ and demands no declarations of creed. The religion of humanity is wider than denominations and the Jew ought to unite with the whole world in forming the universal Christian faith. The ultimate goal of religion is the utter extinction of the Jews."

"That's absurd!" Wile exclaimed, throwing the paper aside disgusted. "He never said that. The reporter must have been sick."

But that was not sufficient for Hertz. He had a grievance and by hook or crook he was bound to push it. "Then the paper lies!" he screamed.

"They are mistaken," Wile said calmly. "You were there and heard it, and now to make all this disturbance over a mistake of some reporter is preposterous."

"I believe the paper!" Hertz yelled, in angry tones. "I have read this paper ever since I came from Hamburg. I know that fellow is a *goy* and the newspapers know it. I told you he was no rabbi and now you see.

"No, I do not see, Mr. Hertz," Wile answered him sharply, "and furthermore whatever our rabbi did say I will never let you slander him in my presence. I want you to understand that we have had all we want of your dealing. You are not the only member of this congregation, and you have had all the consideration shown you. For the last twenty-seven years you have run this congregation and you have run it to the ground. You want us to stick to the oldest rites and practices and we want to be modern. Our rabbi suits us and we do not intend to tolerate any more of your old trash. We have a man who is a credit to us, and if you do not like it you know what you can do. Now, sir, you have heard my disposition of the case."

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"You're a *goy!*" Hertz screamed, unable to contain himself. "Your wife is a *goy*. Your children will marry *goyim*. You want that fellow to marry a *shickzah*. That's what you want. Wait, I have something!"

"You see here, sir, I am not obliged to receive your insults. You leave my store. I have had enough of your insolence."

"I want you to understand that I am president of the *schul*," Hertz retorted vindictively, "and I have something to say."

Wile turned his back on the man, and when he dashed out of his store he read the article again, very thoughtfully. He regretted it, and, mistrusting himself, inferred that the reporter had a better insight into the meaning of the sermon than he did. He began to doubt his own abilities, and feared that the rabbi intended to say as much. But he would give him opportunity to explain. An article of that kind certainly would be misunderstood by the masses and bring them in a false light. He waited for Jeffrey to appear on the street.

But Hertz was not so easily mollified. He returned to his office and fumed, mumbling to himself the vengeance he would decree on the congregation. That his authority as President of the congregation was impugned, nettled him. Twenty-seven years he had presided over the destinies of the congregation and during all these years no one had objected to his sovereignty. He and Wile were old friends and to have an old friend assail him wounded him more than the article he read. But he intended to assert his authority, and as President he had the right to call a meeting of the trustees. He intended to let his congregation hear his official verdict of the sermon. Notices were posted, and the President passed the day waylaying people by showing them the article. The town was very much excited over it, and when Jeffrey came to his boarding house the landlady congratulated him on his Chris-

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tian spirit, and added in a kindly motherly manner that she was sure he would come to "the Lord in his own time."

To Jeffrey the article was a joke. He failed to take it seriously, but during the day called on the editor and asked him to correct some of the glaring mistakes. He learned that it was written by a high-school boy who, too sleepy to pay attention to the sermon, wrote whatever came to his mind, and the innocent sermon was mutilated to suit his fancy.

Although it was a busy day for the merchants, being Saturday, many of his congregation found time to engage Jeffrey in conversation, and when Wile buttonholed him, he was cross-examined as to the import of his sermon. He explained himself, but the explanation did not suffice. When he returned to his study late in the afternoon he found a note from the President requesting him to attend a trustee meeting on Sunday morning at ten o'clock.

(To be continued.)

Three Types of Russian Jewish Life

OR RUSSIA BEFORE AND AFTER THE RIOTS

Adapted from the Yiddish of SPECTOR

BY LOUIS LIPSKY

(Continued)

The Brebendefka *Schul!*... Clarion notes are trilling out of the Chazan's throat as he sings the Sabbath songs. Old Jews, adorned in *Talisim*, are seated in their accustomed places. Young and middle-aged men are promenading in the aisles. Sometimes *Talisim* are caught by splinters of the benches. The worshipers accompany the Chazan's musical stunts at their own pace, some even singing

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original tunes. Little boys with long earlocks crawl about one's feet, in and out among the benches. Some men are shouting their prayers at the top of their lungs. Suddenly a rumor — Something has happened! Everyone looks toward the door. Enter Bobesh the tailor, gasping for breath like one poisoned and pursued, with the little boy Jacob, whose hair has been combed very carefully.

"How! What does this mean?" Bobesh went straight forward to the front benches, the little *shegetz* (Gentile boy) following him, and behind them a crowd of little boys, pushing and jostling right at their heels. Bobesh approached an Elder and whispered in his ear that "this is the new *poritz's* little boy," and would he, Bobesh, be permitted to give him a seat on the front bench. With a broad smile on his face the Elder grasped the little boy under the armpits and stood him up on the front bench nearly facing the Chazan. But Bobesh could find no place for himself. He shuffled about running here and there and felt very uncomfortable. It seemed to him that everyone was looking at him, talking of him, wondering at him, and saying, "Whoever expected to see Bobesh such an important person!"

In the meantime the little boys of the *Schul* gathered about Jacob to examine him, to see what the little *pani* was made of. Some of them jeered at him; others felt of his clothes, pinched him a little, and then snickered to their fellows: "What do you think, this little *pani* is a *goy!*"

"Then what is he doing here?"

"He wants to see how we *davin.*"

"Perhaps he wants to be converted; and perhaps, and perhaps," etc. Two or three of the boys drew up very close to him and examined his buttons with the air of connoisseurs. They tapped his polished boots, and were in a great state of excitement.

Jacob endured their examination and wondered. He did not know how or where to hide himself. Finally he fixed his eyes upon a place where he could keep them. He

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looked up to the Chazan. He saw how the Chazan twisted and distorted his mouth, and how the song seemed to be squeezed out of his throat, and how he screeched and squealed and growled and groaned and wept, until it seemed to Jacob as though someone were boring a hole in his head, it was so terrible. Everything appeared to him so barbarous, so ridiculous, that he felt like either running out of the place or laughing aloud. The boys were beginning to relish the game, seeing that he made no resistance, so they came closer. They jostled one another to see who could touch his boots, who could twirl his buttons, etc. Added to their assault there was the screeching of the Chazan, one worshiper overshouting the other, the running to and fro, the shrieking, the uproar,—all this so affected him that he was compelled to burst out crying. When the boys saw this, they renewed their attack, laughing and mocking him. Then Bobesh ran up like one poisoned, and Jacob, still blubbering, cried in *goyish* that he wanted to go home, he wanted to go to his mother; whereupon Bobesh carried him out bodily from the *Schul*, the boys following, laughing and hurrahing, and as they came to the street Olga rushed to meet Bobesh, very red in the face. Following her was Chaitche, who was astounded and pale as death.

"I heard his voice when he first cried; what has happened that you must carry him?" Olga exclaimed, very much excited. When a vehicle passed by she stopped it, and wrapping Jacob tightly in her shawl she held him within her arms and entered it. They were carried away amid the great hurrahing of the urchins, who escorted the mother and child far on their way home. Many, hearing the commotion, rushed out of the *Schul* and stood at some distance, smiling and laughing at the humor of the situation...

When Boris Leontevitch returned to his home for his midday meal, Olga greeted him with a smile: "Do you know, my dear, I visited the Jewish *Schul* to-day."

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"I did not know you were so pious."

"And more; Jacob was with me!"

"Jacob, eh? Well, my dear little boy, tell me, how did you like the *Schul?* If you will tell me, I will give you something good."

"Dear papa, I would not go for anything to that dirty *Schul!*"

"You must not say that of the *Schul,* my child, where men worship and pray to God for the health of papa and mamma. Tell me rather how you like the *Schul.* I suppose you never saw anything as nice as that; how they sing and pray! And you never saw anything like it at home, anyway."

"Why, papa, I saw such things at home, too. You remember, mamma, before the holidays, we rode through a street shopping? It was just the same. They shouted, and fought and laughed, and they cried hurrah just the same!"

Boris glanced at the mother, much annoyed. He thrust Jacob from him as if to say, "Now, don't come near me again until I call you," and left the room without another word.

Olga followed him. "Well, why are you so unreasonable?"

"Don't speak to me now, do you hear; it will be better for you!"

"Indeed! where did you get the salt that you come home so bitter, determined to wreak your bad temper on the children. You won't say anything if one speaks to you. Indeed!"

"The children," he began angrily, "you yourself spoil them! Who told you to take him to the *Schul?* Is it not enough that he is a Jew and does not know his *Aleph-Beth,* that he must be taught to hate the Jews, too?..."

"Well, am I to blame? It seems to me that you your-

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self suggested teaching Jacob at least to know how to *davin*, so that at any rate he might worship on Sabbaths."

"Well, and what if I did say it? What if I did want it? Who asked you, I say? If you don't know..."

"I did not anticipate that the synagogue would impress him like that; and he is not to blame. I am older than he is, and yet I, too, was impressed the same way by the conduct of the Jews. Not a bit better than in our home city. Not a bit better than those Jacob saw."

"You can rest assured that's the last time he will go. How can you appreciate the Jews, I should like to know, if you see only their bad side? That's the unfortunate thing of all those who hate the Jews... It always happens that they see only the bad side of Jewish life. I assert that he who cannot see the good side of the Jews should not look upon the bad. You, and more especially Jacob, should not have gone to the *Schul*."

"My dear Boris, if you love the Jews so, why do you shun them? You never meet them; you never go to their *Schul*. Why, you do not even want to be known as a Jew..."

Boris flushed; his face reddened and changed color, and he cried out in a loud voice (something unusual for him): "Don't ask me... Ask not why... That's my affair... You have not suffered the very best years of your life, your childhood, for the Jews, as I have; therefore, you will not understand me should I even attempt to answer you. And why do you come just now with such questions? Don't speak of the subject again." And he left the room, entering the library, where he dropped upon the divan, very much excited.

"Who is to blame if I am what I am, as they say, neither a Jew nor a Gentile? Myself or the Jews? Am I then a bad Jew? I cannot deceive myself. My heart is Jewish. I do love the Jews and the Jewish religion. Of course, the question is pertinent; why then do I shun

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them? Well, haven't they themselves brought me to this predicament? I was born of liberal parents; I love Jewish children and the Sabbaths and the holidays, and everything Jewish; but when I became older I saw the blemishes in our life and wanted to improve and be a better man and a better Jew. Well, should I be punished for it? If that's the case, the Jews themselves have repulsed me. Many of them have said that I am no Jew at all. Others, that I am an epicurean. But I could not allow my spiritual life to stagnate; and what I wished to become they would not permit, so I was compelled to leave them. Now I have lived so many years in a totally different world, surrounded by such opposite customs, that here, involuntarily living again in their peculiar world, with their ancient customs, those customs which I could not bear in my youth, how can I endure them now, having lived so many years away from them, following a different path in life? Yet I would not cut myself off from them. On the contrary, would enjoy living among them; but live Jewish like a man, not so uncouthly, as they do. I should like to live among the Jews if they would leave me at peace, and let me follow out my life as I please. Ah! but I know too many Jews. Once they discover that I am a Jew, and they will say on every street corner, 'What sort of a Jew is this that he goes about shaven, and does not live like us?' and I shall be lowered in their esteem. They will have no respect for me. They will expectorate when they see me. They will exclaim, 'Epicurean, Jewish-German,' and they will not be brothers of mine. As it is now, at least I know that I am a Jew; they are respectful, and do not invade my privacy. Nevertheless," Boris mused, "it pains me considerable to be in such a position. I have children, and it would delight me to bring them up as Jews, to know of the Jewish religion, and at the same time, however, to be civilized, in a modern sense; but how difficult it is to possess the two together at the same time..."

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It is not necessary for the veracious historian to report all Boris felt at that moment. Boris is not our hero, we need not again assure our readers. We care very little for his perplexities, they are not our concern; but it was necessary, in passing, to make his acquaintance for the purpose of understanding better his son Jacob, who will soon take his place on the stage of this interesting bit of Brebendefka history...

Possibly no one in Brebendefka would have discovered the Jewish descent of the *poritz* if an untoward incident had not occurred.

Some time after the visit of Jacob and his mother to the synagogue, it was noticed that an old Jew came to the synagogue every Sabbath, took his seat not very far from the door, and performed his devotions there. To his neighbors he would say "Good Sabbath" when he left. No one knew him, nor knew whence he came, but many were the conjectures as to his identity. At first it was supposed that he was a poor man, but when one approached him and inquired whether he had enough food for the Sabbath, he replied: "I have enough for this Sabbath, blessed be His name." Whereupon it was thought, "What sort of Jew is he? He must be a well-to-do man from another city, and if so, we ought to invite him to take a front seat." But when this invitation was tendered, he thanked them but refused, saying that really it was of no consequence to him. Then there was more wonder in the congregation. "How! a Jew should refuse to take a front seat!" He was called up to the Torah and donated a few roubles. More wonder! "He gives his money but prefers to stand near the door!" In a word, this strange old man aroused the curiosity of the congregation, and was the subject of much discussion. "Somewhat yes a Jew, and somewhat no; and yet he must be a Jew. What is he then, and what does he here?" Some one said that he was a convert, descended from a rich Moscow family. Others opined that he was a rich Jew

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coming from the land of Persia, and that he was the owner of gold mines and mansions and slaves, but that he had repudiated all his possessions, in order to be able to go every Sabbath to this *Schul.* Others said that he must be a *Litvak;* and many were the tales told of just such cases of old men suddenly appearing in synagogues, no one knew whence, etc.

But this is what happened: One day Olga Ivanovna and Boris Leontevitch sat at their midday meal, when, quite unannounced and in very great haste, there entered to them Bobesh, breathless and gasping. They were surprised at his unexpected entrance and the unceremoniousness of his behavior, for whenever Bobesh entered to see the *poritz* or his wife it was with the greatest respect and trepidation, upon tiptoe, bowing and apologizing, and standing near the door and inquiring of the servant whether one might have the audacity to speak to the dear *Pani.* But now Bobesh entered unannounced, asking for no one, and appeared to be quite at home, carried his head erect, and seemed to be extraordinarily cheerful and happy; and he did not remove his hat.

"What has come over you, Bobesh?" Olga and Boris exclaimed.

At first Bobesh simply smiled and shuffled about like one who has something to say but does not know exactly how to begin; but only for an instant. He soon replied, and, to their great astonishment, in Yiddish: "I say, you two are Jews, aren't you? May you all live well and happy. And even *I* didn't know it! I and all our Jewish friends should know of harm if ever I began to think it." And Bobesh smiled again, beaming with pleasure, and one could see how happy he was that his *poritz* and his *poritz's* wife were Jews.

Boris and Olga were very much pleased with the good Bobesh's behavior, and were touched by his evident delight. Forcing a smile, Boris spoke to Bobesh, also in Yiddish:

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" My dear Reb Bobesh, sit down and take a drop of brandy. I know you love to make *kiddush*. But tell me, my dear Reb Bobesh, how did you discover the fact only just now? It surprises me that you did not know before that we are Jews. Don't you remember you took my son Jacob to *Schul* once, and I believe, if I am not mistaken, that my wife was there also? "

Bobesh's heart expanded. He was delighted when he heard so unexpectedly that the *poritz* could talk just such common Yiddish like the commonest Jew, and that he begged him to make *kiddush* and be seated. All this so thrilled him that he could hardly sit quietly, and was too confused to reply to Boris's questions.

" Why do you not answer, Reb Bobesh? " Boris inquired.

" I . . . I must confess . . . dear —r —r . . . dear *pani,* it seems as if my tongue is paralyzed. I cannot think of anything to say . . . " and the tears flowed from Bobesh's eyes.

" Why, what is the matter, Reb Bobesh; why do you cry? "

" D— d— dear *pani* . . . you . . . are a Jew . . . how then can I help crying for joy? I am so happy . . . so happy that . . . that tears began to flow . . . you see I cannot help it! "

" Well, now, be seated Reb Bobesh, and be a little calmer," Boris said, controlling his own tears. " Where is the joy if I am a Jew? You may rest assured that you will not be paid one *groschen* more because I am a Jew . . . "

" But, may the Lord preserve you, you . . . dear *pani* . . . you don't know Reb Bobesh. I haven't that thought in mind. You may pay me even less; I don't care. A Jew to a Jew need not pay high prices—but a *poritz*, it is another matter."

" Then why are you overjoyed? "

" How! May the Lord preserve you; how then! shall I not be overjoyed when I discover that my *poritz* is a Jew,

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and that my *poritz's* wife is a Jewess, and that the little Jacob is a Jewish boy?..."

Boris burst out laughing. "You have yet to tell me, Bobesh, why you are so happy if I am a Jew, and what difference it makes to you what and who I am?"

"I should so live! May your health be preserved... I don't know myself why...but...just so... I suddenly felt very happy...how! how! a Jew? I don't know myself what to say about it, but...but...how! a Jew?!"

Boris could get nothing more out of him; could not discover why he was so happy, but he understood full well the situation. He knew that it is a characteristic of the Jew to be filled with joy when he finds another Jew, his brother. Every unhappy being who lives among strangers is happy when he discovers a brother.

When Bobesh had rested awhile, Boris again questioned him: "Now, then, tell me, Bobesh, how did it happen?"

"You see now: For a number of Sabbaths there came to our synagogue a Jew who was not known to us. No one knew who the old man was until something happened to-day. I was just going up to see you when I saw this very same old Jew entering the house to see my *poritz*. 'How!'—may your health be preserved—I thought to myself, 'another Jew has nudged up close to my *Poritz?*' Both of us entered through the same doorway. He looked at me and I looked at him. 'Who are you going to see?' he asked me. 'Ha, ha!' I laughed, 'who am I going to see, you ask? But I ask you who are you going to see? Don't you know that it is my *poritz* that lives here?' He smiled and said, 'You are mistaken; it is my *poritz*.' I felt a little hurt, for you were for so long a time my *poritz*, and here comes, quite unexpectedly, a new Jew that tells me you are his *poritz;* I was grieved, but he added, 'Your *poritz* is my son; here live my children; it appears you are their tailor.' I felt like sinking into the ground, and could not

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answer out of sheer amazement, but he continued: 'I have already inquired about you, dear brother; my daughter-in-law has already promised to send you to me. I know that you are a ladies' tailor, but the children have assured me that you can sew anything, even my clothes.' 'I am called a ladies' tailor, and true it is that I can sew together men's clothes, too,' said I. I was so overjoyed that I rushed in to know the truth from you..."

"Yes," replied Boris, "he is my father, a very pious Jew and a good man."

"But, may your health be good, why do I not see your father in your house?"

"When can you see him? He comes here only evenings, when you are not here to play with the children for awhile. The rest of the day he is in his oratory, studying or praying: an old Jew in his old age, what else has he to do?"

"Well, now you are eating your midday meal: doesn't he even come to this meal, to eat with you?"

"You know that my kitchen is *trefa,* and he eats only *kosher.* His meals are cooked for him separate."

Bobesh only shrugged his shoulders and wondered: "See what may happen in this world of ours!..."

After the above conversation, almost immediately, all Brebendefka, young and old, knew that the new *poritz* was only a Jew, and that the old man hailing from the land of Persia, who was supposed to be a *Litvak,* was "what do you think?—the *poritz's* father!"

The Sabbath, after this news was made public, was a Sabbath of talk and of extraordinary stories. The worship was fervent and stimulating. The congregation almost turned Bobesh's head with their questions. Every one wanted to know the full particulars when, and why, and where, and upon what grounds, did the whole matter take place from beginning to end. It was with great difficulty that Bobesh escaped. He hid himself for the rest of the

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Sabbath. He had no more strength to retell the story; he was quite overcome. But during the day, after the pious Jews had awakened from their sleep, and had gathered in the synagogue again, there were many old Jews with wonderful stories of just such occurrences of which they had heard; of strange Jewish souls wandering about, appearing at intervals to worship here and to worship there...all of which taught them to know how to prize a genuine Jewish soul when he disclosed himself. There was one old man especially around whom everybody gathered just before the *mincha* service, and with many a nod of his head and pointing of his finger, and long-drawn exclamations of wonder from his auditors, he told the following story.

(*To be continued.*)

Jewish Characters in Fiction; English Literature

By Rabbi Harry Levi

The first volume of the Jewish Encyclopedia has been criticized for containing the biographies of men and women still among the living. Britannica, when first it appeared, avoided that mistake, though as much cannot be said of many of the American reprints. The wisdom of permitting time to grow over the graves of men, before attempting to place an estimate upon their lives, seems patent. To judge them while yet they are with us, or when they have just passed away, is to risk the possibility of having a later day prove our judgment faulty, inaccurate, false. On the one hand, under the spell and glamor of brilliancy and achievement, we are in danger of foundering on the Scylla of exaggeration. On the other hand, influenced by the

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misunderstanding and denunciation to which real greatness is so often heir, we shall find it difficult to escape the Charybdis of underestimation. What we wish is truth, and truth is not found in a day. Sometimes centuries must pass before it can be discovered.

Thus far in our study, we have considered twelve volumes, whose authors are among the unnumbered dead. Marlowe died 1593, Besant 1901. With Lesson XIII. we come to writers whose best contributions to literature have been made during the last few years, and from whose pens we may expect other works, equal to those that have already made them prominent.

It may be that before a generation has passed, those writers will have been forgotten. The possibility is a distant one, yet it is a possibility. Other writers have in the past, gained a prominence equal to theirs, and then to their profound regret, have seen that prominence disappear as rapidly as it came; while some during life met only indifference or harsh criticism, and discovered fame only when they were gone. Still we should not be human if we did not try to judge, to balance, to compare. And then the world knows no halt. Pessimists to the contrary notwithstanding, the world is larger, better, stronger than ever. The inference may not be true, but it seems reasonably permissible that the latest point in development is its highest. The last expression of progress ought to be its best. This consideration alone should justify the study of our own times. Zangwill, Gordon, Wolf, and Ludlow may be in the public eye only temporarily. But as the best of the latest exponents of a particular phase of literature, they deserve serious consideration, for their light promises to shine for more than a day.

Moreover, the Jew was never so well understood as he is to-day. Profounder ignorance of the Jew than that which obtained scarcely a century and a half ago, it would be difficult to imagine. The birth and development of

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political emancipation, striking off the shackles with which the Jew was burdened, opened the eyes of the world to the injustice, the iniquity, the absurdity of its anti-Jewish attitude. The prisoners came forth from their dungeon and the eyes of the blind were opened. At last the hope which had so long upheld the Jew began to be realized.

Yet the millenium did not come with American Independence, or the French Revolution, or the Congress of Berlin, or the struggle of 1848, or the Franco-Prussian War. The nineteenth century has meant much to the Jew; more than the score of centuries preceding it, but it contains too many sorrows which the Jew will have occasion to remember, to permit the belief that one hundred or even fifty years ago Israel's cup of joy was full to overflowing. However, with each advancing year, these sorrows have grown fewer in number. Day by day the Jew has secured more of freedom, more of privilege, and so day by day has become better known.

Now literature is merely the expression of a people's life. As the world grows, its growth is mirrored in its books. An author writes himself into his works, but he writes his country as well. To-day men have a more intimate acquaintance with the Jew than they did a century ago. Therefore, the caricatures which then were considered Jewish types, are now estimated at their real value, and therefore the pictures of the Jew have become worthier, truer, and more dignified. To omit these pictures would be to do our subject an injustice.

But most of the writers of to-day who know the Jew and describe him in fiction are Jews! Think you the Jew has always known himself? The Biblical prophets did not think so, and there are many of our own time who have no hesitancy in echoing the charge that found such frequent utterance in earlier times. Still, conditions are bettering. The Jew is becoming better known to others—and to himself. The prospect is promising.

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The dawn of this new era of promise was heralded by Israel Zangwill, when in 1892 his "Children of the Ghetto" appeared. Since then Zangwill's pen has known no rest. He has given us stories, long and short, on Jewish and on general subjects. All show that he has grown and become stronger in every way. But viewed from a Jewish standpoint nothing he has written equals his first attempt to describe his own. He wrote of what he saw, what he know, what he lived. It was his first, his best. Yet its welcome was cold and cheerless. It received little attention and less praise. Some two years ago the book was dramatized. By that time Zangwill was famous. If he had not been, that play would have made him so. There was no lack of attention now. Not a critic, large or small, but gave it column upon column. But it was all to emphasize faults, to point out flaws, to denounce. Here and there a voice was raised to commend. It was lost in a din of bitter opposition. Jew and non-Jew joined forces in bringing about its death and their effort was successful. What is there about the "Children of the Ghetto" that will explain those circumstances?

In the first place, Zangwill wrote of the Jew, and the Jew has never been a popular figure in literature, or on the stage. Perhaps that statement should be somewhat conditioned. In earlier days, when he was presented as a bloodthirsty villain, his presence was considered an added attraction. "The Merchant of Venice" was a success, so was "The Duenna," yet both tell of the fortunes or misfortunes of Jews. But "The Jew" was a failure. Considered from a dramatic and literary view point, the truer the Jew, the less his power of attraction.

Further, "The Children of the Ghetto" tells us of English life, and for Americans it is somewhat difficult to appreciate English characteristics. After all we are largely the products of our environment, and consciously or unconsciously we develop a so-called patriotism that blinds us to our faults and to others virtues. We love America, but we know little of and we care little for other countries.

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Then it is Ghetto life Zangwill describes, and of that life most of those not of the Ghetto have no conception whatsoever. Knowing little of Jewish life in general, the non-Jew knows even less of that phase of it to be seen on the East Side. The Jew himself born and bred mid happy surroundings knows something of the life of his coreligionists of the Ghetto. But what he knows he has usually gathered from newspaper and magazine articles, or from hurried visits where surface indications have been his only criteria for judgment. In general I dare say the Jew who does not or did not live in the Ghetto knows as little of its real life as does his non-Jewish neighbor.

Ghetto life, religiously speaking, is a conservative life. Every sort of ism is bred there—Socialism, Radicalism, Atheism, Unionism—but where Orthodoxy is not the form of faith, there is no faith. The Ghetto Jew is seldom a Reform Jew. When he becomes such, he generally leaves the Ghetto. Now a consistent orthodox Judaism must be a consistent Shulhan Aruk, a consistent Talmudic Judaism. Zangwill makes that much plain. But how many not bred in Orthodoxy know anything of the Shulhan Aruk or the Talmud?

Perhaps these facts will partly explain why "The Children of the Ghetto" received such cheerless welcome. It tells us of the Jew, of the English Jew, of the Ghetto Jew, and so of the Talmudic Jew, and to the world at large that Jew is an absolute stranger.

Of course, Zangwill is not responsible for the world's ignorance. Because people do not know his characters and so do not like them, makes them none the less true. The blind man may argue that there is no sun. His eye, not the sun, is at fault. Reb Shemuel, Malka, Melchizedek Pinchas, Strelitzki, are not merely imaginative characters. They pay as much tribute to Zangwill's powers of description, as to his originality and creative ability. They are real figures, products of the past and living under the spell of that past, but

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still part and parcel of the moving mass that to-day constitutes the London Ghetto. Out of rhyme, and out of tune with the rushing progressive present, if you will, an exotic laboring to adjust itself to its new soil before its life is spent, but still here, still living, and still to be reckoned with.

Do you remember the many criticisms to which at the home of the Goldsmith's Esther's book, written under the *nom de plume* of Armitage, is subjected? Of the "Children of the Ghetto" we have heard and read all these criticisms and more. Most of them are as absurd as they are weak, and most display as much ignorance as they do prejudice. Zangwill has been roundly condemned because he has not been understood. "The heritage a great man leaves the world, is to force it to explain him," said Hegel. To know is to understand and appreciate. Not ignorance, but knowledge is saving.

Yet Zangwill is not free from fault. He is without question the leading Jewish writer of the day. I dare say, he could not if he would, write uninterestingly. His ease of utterance is remarkable. He knows Jewish life. His plots are developed with consummate skill. He knows how to make the most of a situation. He speaks as one with authority, and so he exerts an influence. He has an inexhaustible fund of humor; so you laugh with him. He sees the tragedy of life; so you weep with him.

And here we reach the crucial point. Given to the making of epigrams, Zangwill often sacrifices truth to expression. To make his thought striking, he exaggerates. He does not beat about the bush. He strikes straight from the shoulder. He is plain-spoken and open in his criticism. He lacks tact, but at least he is honest to the core. At times, however, he is more honest than exact. In the heat of argument, he is too much given to generalization. Because some Jews dream, all are "Dreamers of the Ghetto." Because the history of the Jew records suffering, all Jewish life is a tragedy. It is said of George Eliot that while she

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knows how to be humorous, her Jewish characters are all serious. Zangwill can hardly be said to be humorous. You laugh at some situations he describes, but when you think it over you find you are laughing at human weaknesses. Sometimes your laughter ends with a sob. "The King of Schnorrers" and Melchizedek Pinchas are supposed to be funny. But their humor is forced and exaggerated. However they have this virtue, they are not always serious and solemn. It takes all kinds of people to make a world: Zangwill brings a varied host before us, but with almost no exception they have this point of resemblance, they all suffer. Sometimes they are pessimistic, sometimes cynical, sometimes patient, sometimes deeply religious, but a gloom hovers over them all. In "The Children of the Ghetto" the gloom is at infrequent intervals pierced by a ray of sunshine. In Zangwill's later stories even this ray is wanting. All is darkness, and tragedy, and tears. Such an atmosphere may be interesting, but at times we are interested in what is not altogether true. There are sorrows in Jewish life, but there are joys, too! tears, but also smiles! tragedies but also wholesome happy comedies.

That there is a side to the Ghetto other than that which Zangwill describes is shown us in "The Sons of the Covenant." Gordon, too, was born and bred in East London, and it is of that famous district of which he writes, but while the scenes are practically the same as those of which Zangwill tells us, we can scarcely recognize them. They seem to have undergone some transformation. They are brighter. That is because Gordon looks at them with brighter eye and happier heart. Where Zangwill sees only darkness, he finds light. Where Zangwill sees despair, he finds hope. He cannot believe the Ghetto to be perfect. He knows its faults, its sorrows. But that knowledge does not make him bitter, sarcastic, cynical. He sees hope everywhere, in the Ghetto and out of it, and he sees good. He speaks of Narrow Alley, but it is not merely a dirty and filthy lane. He takes us

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outside the Ghetto's walls, and he meets more than hypocrisy, and gossip, and a parvenu culture. He sees the two sides of London Jewish life, but he does not antagonize them. He brings them into friendly contact. Mrs. Lipcott is poor, but she is still a Jewess and a mother. Mrs. Duveen is wealthy, but that makes her no less honest, no less a woman of feeling. Mrs. Diamond is funny, because of her faults, but she is not ridiculous; she has her virtues. Even Yellow Jew, product of the slums, is not beyond redemption. In the Ghetto and out of it, in the palace of the rich and the cramped quarters of the poor, Gordon finds something good, something worth the while, something hopeful. Jewish life of to-day is for him more than a tragedy on which the curtain will soon fall. It is a drama of rather complex nature, in which the lights and shadows of human life are mingled, but over all shines the sun of hope. The Jew is not all he should be, Jewish life is not all we would wish it to be. But one day conditions will better. We are living in a time of stress and strain, of strenuous change. We have not fully adjusted ourselves to our new surroundings. To-morrow perhaps we shall have more time to look about us and straighten things up, and then life will assume a different aspect. But let us not despair. So long as

> God's in His heaven
> All's right with the world.

But Gordon does more than hope. For the wrongs, the abuses, the evils that he sees, he suggests remedies. Zangwill would merely ridicule and denounce. Gordon plans and pleads. He knows Ghetto conditions much better. How to better them is the question. First it is necessary to understand the facts that have created the problem. The trades of the Ghetto are few in number. Children, as soon as they are able to work, follow in the footsteps of their fathers. Newly arriving immigrants no

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sooner set foot within the Ghetto than they too join the ranks laboring in the sweat-shops. Consequently the few trades to which the Ghetto Jew gives himself are overcrowded, and as these trades as a general thing pay but small wages, the standard of life is lowered. To remedy these conditions the rising generation must be taught other work than that in which their parents have grown up, must be trained in lines other than those in which older generations have passed their lives. The Jew to-day must become skilled in a wider field than the Ghetto allows. The technical school will provide him the necessary training. It will fit him to occupy positions his fathers did not know, and to which he could not have aspired if he had known them. He will no longer be compelled to remain within the Ghetto to make a livelihood a certainty. His will be the privilege of leaving it, of moving into the open, of seeing the world and battling with it. Of course he will have to labor would he find returns. But the Jew does not fear work. Give him the opportunity and he will take advantage of it and make the personal equation tell.

Gordon may be too hopeful, but his plan is more than a dream or theory. It has been and is still being tried, and failure has not yet been its share. Wherever the technical school has gone it has raised the standard of labor and the dignity of life. It has not killed the slums, but it has helped them. The problem cannot be solved in a day.

That the Ghetto must help in the solution of its own problems goes without saying. Assistance from without can do much, but it cannot do all things. It must find a hearty co-operation within. Leuw and Phil, after leaving the Ghetto, return to it to help lift their poorer coreligionists. More and more are leaving the Ghetto daily, are outgrowing its life. But however far from it they journey, they understand it better than do those who have been born and bred away from it. Cannot these graduates assist their

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alma mater ? Must they not lend that assistance? The Ghetto problem is complex. It must be solved, but all the forces at the Jews' command will have to be employed in finding that solution.

Our Book Table

BIBLIOGRAPHICAL.

Under this heading will be given the titles of books, magazines and newspaper articles appearing up to the 15th of last month, which may interest Jewish readers.

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Some Physical Aspects of Jews and Judaism. Dr. J. Snowman. London *Jewish Chronicle*, February 14.
Twenty-Eighth Annual Report of the Union of American Hebrew Congregations. Cincinnati, O.
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Washington and Jewish Nationality. Rev. Dr. M. H. Harris. *American Hebrew*, March 1.
Zangwill Explains his Zionist Speech. Reprinted in *Jewish Exponent*, February 21.

Here and Abroad

The news here given is intended to be for the four weeks ending the 20th of the preceding month. Foreign news ends, of course, a few days earlier.

Through the generosity of Mrs. Levy Mayer, and under the supervision of Professor Bamberger, of the Jewish Training School, a model flat, where girls will be taught the art of housekeeping, has been established in the heart of the Ghetto district of Chicago. Miss Laura Ebel, formerly in charge of the kindergarten department of the Jewish Training School, has been appointed instructor, and associated with her will be two teachers, who will make the flat their home, and be always ready to welcome and instruct the members of the classes. This establishment is the realization of a long-cherished dream of Professor Bamberger's. He has planned and directed the undertaking with a view of establishing a place of instruction that would have the atmosphere of a real home. The furnishing of the rooms and the foods prepared will be of a quality within the reach of the ordinary home. There will be nothing artificial or "scientific" about the flat or the instruction. It will be a real home, where the children will be taught the value of cleanliness and good housekeeping. Professor Bamberger and Mrs. Mayer realize that much of the wretchedness of the home is directly due to the lack of knowledge of housekeeping and want of cleanliness and thrift. Through the children taught in the model home they expect within a year to reach a hundred homes. The model flat consists of four rooms—kitchen, dining-room, bedroom and wash-room. The total cost of the furnishings did not exceed $150, but they

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include everything necessary for housekeeping. The cost of maintenance will be about $35 a month, exclusive of the teachers' salaries. Two classes of ten girls each will be received daily. They will be taken to the market and taught to purchase economically, and upon returning to the flat will be instructed how to take care of and prepare the food. It will be plain, simple cooking, such as the girls could do in their homes. They will be instructed in all the duties of housekeeping, doing the work themselves under the eyes of the teachers.

Another set of official medical opinions on the Konitz murder has been received by the government. The opinions confirm in every respect those previously given by the West Prussian Medical College, and in particular assert that the cut in the throat was not inflicted by a butcher's knife. Thus the ritual murder charge entirely falls to the ground.

An international anti-Semitic congress is announced to be held at Algiers, from April 14 to 18, with the object of deciding on concerted action against Jewish influence.

The Jewish community of Paris has instituted for this year three prizes of 100 francs each, to be distributed among three Jewish pupils attending the Paris schools, from 14 to 20 years of age, who have made the best progress in their Hebrew studies, and will be of French, English, Belgian, Italian, Dutch, or Swiss origin. The prizes are named after M. Oulry Simon, the donor.

It is rumored that the Russian Government intends to enlarge the Jewish rights of domicile, and that the existing regulations concerning the residence of Jews outside the Pale of Settlement are to be revised in a sense more favorable to them. The matter is under consideration by a commission instituted by the Minister of the Interior.

The Alliance Israelite has always occupied itself with placing in situations the apprentices leaving the Technical School in Jerusalem. In order that the lads may more easily find work in Egypt the director of the school has been instructed to introduce the teaching of English in the curriculum of tne evening classes.

After some efforts a concession has now been obtained for a Jewish cemetery at Basle, Switzerland. Hitherto, the Jews had to bury their dead at Hegenheim, in Alsace.

The following is the percentage of the Jews among the total population in the most thickly inhabited provinces: Warsaw, 18·12 per cent.; Grodno, 17·28; Petrikau, 15·83;

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Minsk, 15·77; Lomza, 15·69; Radom, 13·89; Kovno, 13·71; Volynia, 13·51; Lublin, 13·26; Vilna, 12·90; Cherson, 12·32; Podolia, 12·15; Kiev, 12·03; Mohilev, 11·92; Vitebsk, 11·80; Bessarabia, 11·65; Suvalk, 10·9; Plotzk, 9·13; and Kalish, 8·59.

In Asiatic Russia there are comparatively very few Jews. These live in Central Asia, where there are 12,729, or the equivalent of 0·16 per cent.; in the Caucasus, 58,471, or 0·63 per cent.; and in Siberia, 34,477, or 0·60 per cent. In the whole of Russian Asia there are, therefore, altogether not more than 105,677. Of the 5,189,401 Jews in the Russian Empire, they are geographically distributed as follows: 71.200 live in the Caucasus and Central Asia; 79,363 in the Baltic provinces; 729,780 in the four provinces of Bessarabia, Cherson, Tauria and Ekaterinoslav, conquered from the Turks; 1,418,278 in the five former Polish provinces of Kiev, Podolia, Potava, Tchernigov and Volynia; 1,410,001 in the provinces of Grodno, Kovno, Minsk, Mohilev, Vilna and Vitebsk, appropriated by Russia at the partition of Poland, and, lastly 1,316,576 in the provinces of Poland proper. In Russia Proper and in Siberia there are altogether only 164,000 Jews.

Independent Order B'ne B'rith

Grand Lodge Session of District No. 4

District Grand Lodge No. 4 held its thirty-ninth annual session in San Francisco in February. The thirty-seven lodges comprising the jurisdiction were represented by 140 delegates, Past Grand Presidents and officers of the Grand Lodge. The early part of the session was taken up with reports from the committee on credentials, the initiation of new past presidents and the annual reports of the officers and committees. The Grand Lodge remained in session on Sunday, with but two intermissions, all day and late into the night.

The reports show that the Order has not forged ahead during the last year. The total membership of the district is 2,350, of which 1,121 belong to the endowment and 1,229 are non-participating members. The last annual report showed 2,006 endowment and 731 non-participating members, or a net loss of membership of 387. This loss is

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ascribed partly to the change in the endowment at the last session of the Grand Lodge and partly to the initiation of a large number of candidates during the preceding year who were coaxed into the ranks without any intention of remaining.

Grand Secretary Aschheim reported that the finances were in better shape than one year ago, and that the entire endowment indebtedness of $34,300, which had been assumed by the Grand Lodge at the time the special assessments upon the members were recalled, had been paid.

An appropriation of $1,750 was voted to maintain the B'ne B'rith Library during the ensuing year. The following were appointed a committee to submit suitable resolutions on the untimely death of President McKinley: Jacob Voorsanger, D. S. Hirshberg, E. I. Wolf.

Rabbi M. Friedlander of Oakland, Grand Orator of the District, delivered the annual oration during the evening session. It showed deep thought and appealed for a more exalted expression in action, of the mission of the Order. He was rewarded with enthusiastic applause, and the Grand Lodge ordered the lecture printed and distributed among the members.

On Monday, the District became a patron of the Pacific Hebrew Orphan Asylum and Home. By resolution the Grand President was authorized to open correspondence with leaders of Jewish fraternities, with a view of co-operating with them in adjusting all matters affecting the welfare of Jews and relieving the distressed. A resolution introduced by Brother Bush was adopted to appoint a committee of five which shall draw a plan by which the Widows' and Orphans' Fund shall remain in control of the participating members. The plan is to be reported and submitted at the next annual session of the Grand Lodge, but shall be printed and distributed among the subordinate lodges not later than December 1, 1902. The following were appointed such committee: H. P. Bush, Marcus Levy, A. Jonas, Joseph Rothschild, Lucius L. Solomons.

The report of the committee was adopted recommending the course of the General Committee in matters of litigation against the Grand Lodge, and also approved that the cases in question be prosecuted to a finality. Upon the request of Rabbi Voorsanger a committee is to be appointed to incorporate the ideals and sentiments enunciated by Grand Orator Friedlander in the preamble to the constitution.

It was voted to hold the session of 1903 in San Francisco.

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On Tuesday, Grand President George Samuels was presented with a costly silver service and the lodge adjourned.

The provision adopted several years ago, requiring the use of none but the English language in the different lodge installations and services, was repealed at the Tuesday session. Now any language, providing it meets with the approval of the lodge, may be employed.

The election of officers for the ensuing year was taken up with the following results: Grand President, Marcus Rosenthal; First Grand Vice-President, Wallace A. Wise; Second Grand Vice-President, S. Julius Mayer; Grand Treasurer, Benjamin Harris; Grand Secretary, I. J. Aschheim; Grand Trustees, Simon Hochstader, Max Marcuse and Julius Platschek; Grand Orator, M. S. Levy; chairman Credential Committee, H. Marks; chairman Finance Committee. H. P. Bush; chairman Laws Committee, William Saalburg· chairman Mileage Committee, C. H. Friendly; chaiman Litigation Committee, M. H. Wascerwitz; chairman State of Order Committee, Max Popper; chairman Literary Committee, H. Enkle; District Court, Jacob Greenbaum, Henry Schwartz, D. S. Hirshberg, Hugo K. Asher and M. L. Asher.

The Order at Lodge

OSTERMAN LODGE, No. 86, I. O. B. B., of Cincinnati, held one of its most interesting meetings on the 20th of March, the occasion being the initiation of eleven candidates in the presence of a large number of Lodge membership and of visiting brethren. At the close of the meeting those in attendance sat down to a banquet served by caterer Metzger, at which addresses were made by Dr. Louis Grossman, Victor Abraham, Secretary of the District, and A. Banasch, relative to the Order's work, its aspirations and opportunities. Dr. Sidney J. Rauh, one of the initiated members, responded on their behalf, and an earnest enthusiasm for the Order's work was one of the results of the meeting. Dr. G. Deutsch, President of the Lodge, made an ideal toastmaster, and in calling upon the various brethren for their remarks, drew from a fund of anecdotal reminiscences, all of which went to "point to a moral or adorn a tale." It was nearly midnight before the occasion was brought to a close.

THE *New Occident* of San Francisco resents the idea that the Order cannot exist without sick benefits and endowments and offers as proof Boise City Lodge, in Idaho, and B. B. Peixotto Lodge, of Salt Lake City. These lodges

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donate their funds to philanthropic purposes, as Roumanian relief, Roumanian schools, asylums, etc. The editor continues thus: "There is, however, a practical side to idealism, and it would be well for us to keep that feature constantly in sight. It is no crime to offer inducements to those whom we strive to make idealists, since the majority can only be reached by a personal consideration. Mutual help is a necessary adjunct of fraternal societies, and it is positively no violation of the ideals of the Order, but a practical application of them, when we hold out relief to a brother in such form that he can accept it without loss of personal dignity or self-respect. The wage-earning section of our brotherhood, who are not paid by their employers during illness, need assistance, and it is far better that they should receive it at the hands of their brethren and as a consideration due them, than that they should suffer privation, or be compelled to bow their pride and bury it in the dust by seeking aid from charity societies."

THE *Jewish Spectator* commends to the attention of the officers of District No. 7, the establishment of a manual training school in the New Orleans Orphans' Home and the founding of a Hospital for Incurables and Consumptives in or near San Antonio. While it is true that there is the Denver Home already established, that is already full, and the climate there is satisfactory only for a part of the year, while during the whole year numbers are sent to Texas by physicians, because of the climate, and there they become burdens upon the Jewish community. The *B'ne B'rith Journal*, of Little Rock, approves of the idea, but commends Hot Springs as better adapted for the hospital idea.

MINNEAPOLIS Lodge, 271, celebrated its twenty-fifth anniversary last month. The feature of the evening's entertainment that marked it was an address by Bro. Jonas Weil.

THE plans for a B'ne B'rith building in Cincinnati go on apace. A committee was appointed to recommend plans, etc., and it has reported to the lodges a unanimous recommendation for the erection of such a building on Oak street and Reading Road, upon a lot of about 100 feet frontage, the lot and building to cost approximately $25,000. The suggestion is that the building shall have upon its first floor a main hall, suitably adapted for rental for weddings, dances, assemblages, lecture purposes, etc. Upon the second floor the main lodge-room, with two smaller lodge rooms, committee rooms, library and reading rooms. Third floor, janitor's living rooms and small meeting rooms. Basement,

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kitchen and other necessary purposes. The report outlines a feasible financial plan, and prompt action on the part of the lodges is urged, as their lease on their present quarters is about to expire. The committee consists of Bros. Victor Abraham, chairman; Sol. Fox, Jacob Trost, Nathan Drucker, Frederick S. Spiegel, Joseph May, Charles Wachtel, and David S. Victor, secretary.

THE president of the Grand Lodge of the Seventh District has selected Rev. Alfred G. Moses, of Mobile, as orator of the convention to be held in Little Rock, and Bro. Henry Dannenbaum, of Houston, a very enthusiastic Ben B'rith, as essayist.

THE Committee on Intellectual Culture, Joseph Hirsh, of Vicksburg, chairman, has appointed Rev. Dr. M. Samfield, Benjamin Hirsch and Israel Peres, of Memphis, as judges to determine upon the merits of the dramas, poems, and essays in competition for the prizes offered by District Grand Lodge No. 7.

BRO. President Leo N. Levi, announces that the vote by lodges on the constitutional amendment submitted to them for consideration, having relation to the per capita tax, has been carried by the necessary two-thirds vote.

JUSTICE Lodge, 532, was ushered into existence in New York City on Sunday, March 16th. Prominent members of the Order attended to give encouragement to the work. The following are the officers of the new lodge: Simon M. Roeder, President; John Greenburg, Vice-President; Dr. Juruo, Secretary and B. W. Huebach, Monitor. They were impressively installed by Bro. Dr. S. B. Wolfe, President of the District, and addressed by Bro. Moritz Ellinger. Of the fifty-four signatures to the application for the charter, thirty-seven persons appeared for initiation. The members are for the most part Roumanians, the greater number of them being engaged in the professions. The exercises were necessarily so protracted that many speakers who had been expected to take part could not do so. President Leo. N. Levi promised to address the members at an early date.

BRO. PHILIP STEIN, of Chicago, gives the following cogent reasons why a young man should join the B'ne B'rith: Because of the principles it stands for, the practical work it accomplishes. It teaches him to take an interest in others, to step out of his own narrow self and devote a part at least of his energies to the welfare of his fellow men. It takes him out of the mechanical routine and sordid drudgery of

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his every-day occupation, and opens to him numerous opportunities for the exercise of the noblest qualities of his nature. It lifts him out of the regime of selfishness into the higher plane of altruism. It makes him acquainted with the duties he owes to his less fortunate brethren, and leads him to minister to their wants, and alleviate, if need be, their suffering and their distress. And this he is taught to do, not as a matter of necessity, but as the spontaneous outpouring of a kind and generous heart. Thus, in the course of time, he is transformed from a mere business man, engrossed with his own affairs, into a philanthropist, intent upon benefitting his fellows, even if upon a small scale. It is not given to every one to be a Baron de Hirsch or a Carnegie or a Peabody; nor is there any reason why it should be. It is sufficient if the average man is taught to recognize and acknowledge his obligations and contribute to the general good to the extent of his ability, however limited it may be. This is one of the tasks which the Order has set to itself, and a wiser, nobler one cannot be conceived."

THE annual meeting of District Grand Lodge No. 7, will be held at Little Rock, Ark., on Sunday, the 13th of April.

A NEW lodge of District No. 1 (Justice Lodge) was instituted on Sunday, March 9th, at the B'ne B'rith Building, by President Dr. S. B. Wolfe and the officers of the District Grand Lodge. Bro. Leo N. Levi, president of the Executive Committee, is charter member of the lodge. Bro. S. M. Roeder was elected as its first president.

THE old folks of the Yonkers Home had their Purim celebration on Sunday, March 23d. The Board of Directresses looked after their Purim pleasure.

AMOS LODGE, No. 121, and Boston Lodge, No. 186, were also consolidated at a meeting held March 23d at Minot Hall, Boston.

THE annual meeting of District Grand Lodge No. 1 will take place in the City of New York on Sunday, May 11th, at the Nineteenth Ward Bank Building, Third Avenue, corner 57th Street.

ASARIAH LODGE, No. 164, and Atlantic Lodge, No. 137, were consolidated on Tuesday, March 4th, at the B'ne B'rith Building. The officers of the Grand Lodge, Bros. Chas. Hartman, vice-president, Sol. Sulzberger, treasurer, S. M. Roeder and Myer Hellman, of the General Committee,

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were present, Bro. Roeder acting as presiding officer during the consolidation. After the meeting the brethren, who were assembled in large numbers, proceeded to the banquet-hall, where refreshments were had and addresses made by the officers of the Grand Lodge and officers and members of both lodges.

Unity Lodge of San Francisco celebrated its silver anniversary, on March 4th, by a banquet. Bro. Max Popper officiated as toastmaster, and President A. W. Voorsanger delivered the address of welcome. Rabbi Friedlander, of Oakland, said grace. Speeches were made by Grand President Marcus Rosenthal, Grand Orator Rev. M. S. Levy, Rev. Dr. Jacob Voorsanger, Rabbi Nieto, Past President D. S. Hirshberg and First Grand Vice-President Wallace A. Wise. A choice musical programme was presented during the banquet. The following constituted the Committee of Arrangements: Chairman, Herman Enkle; secretary, Julius Calmann; A. W. Voorsanger, I. Cohnreich, S. Myrson, Max Popper, D. Cohan.

THE NEW ORLEANS HOME AND ASYLUM.

The forty-seventh annual meeting of the Association for the Relief of theJewish Widows and Orphans was held in New Orleans, March 16th. The following are the officers for the new year:

President, Gabe Kahn; first vice-president, Rev. I. L. Leucht; second vice-president, Wm. Adler; treasurer, S. Gumbel: secretary, Leonard L. Stern.

Directors—S. Wolff, Julius Keiffer, A. Ermann, D. Levy, Jos. Kohn, Jonas Hiller, F. E. Dreyfous, Abe Mayer.

Trustees—Isadore Newman, Isaac Newman, Leopold Levy.

Mr. Kahn enters upon his eleventh year of faithful and earnest services as the head of the association that maintains the Jewish Home. He desired to relinquish the helm because he had just recovered from a long siege of sickness; but the officers, directors and members pressed him not to resign.

From Bro. Kahn's report we gather that the receipts for the year were $7,842.43 in excess of the expenditures, justifying the directors in putting $5,000 to the reserve fund.

Two former inmates who were married during the year received $150 each from the Dower Fund towards outfitting. The trust funds amount in all to $33,771.13. The health of the children has been excellent. Two of the boys grad-

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uated with honors from the Doylestown Farm School, one of them receiving now a salary of $840 per annum, because of his fitness for the work, in the Government Agricultural Bureau.

At the last report there were 132 inmates. There were admitted, during the year, 28, and 26 were discharged, leaving 134, 67 boys and 67 girls. The contributions by the I. O. B. B. were larger than the previous year, $5,400 having been received from Bro. N. Strauss. This is due in part to the special efforts put forth by the President of the Seventh District, Bro. Jacques Loeb. Bro. Kahn referred feelingly to the death of Bro. Ferdinand Marks, who was a member of the board for twenty-five years.

Superintendent Michael Heyman presented an interesting report of the Asylum. Three of the larger girls are engaged in practical housework, 30 are in the kindergarten, 98 in the grammar school and three in the high school. Mr. Heyman pleaded for the care of those who leave the institution. He said:

"While our children receive all the care possible as long as they are with us, many of them have a hard road to travel after leaving our hospitable roof. Happy are those who return to their father or mother, or some near relative, able and willing to guide them. But a great number of them are discharged who are without natural protectors, and are exposed to all the dangers of the cold, indifferent world.

"In the north and west the Chi dren's Aid Societies keep a watchful eye on their proteges as long as they need it.

"We must take some steps similar to those taken by our northern brothers, and keep our eyes and arms open until our discharged children are beyond danger, and able to take care of themselves.

"Some permanent committees of men and women should be appointed to this e..ect."

THE ROUMANIAN WORK.

President Leo N. Levi has issued a bulletin to the members of the Executive Committee concerning the Removal Work. He says, in part:

"Occasionally there appear in the Jewish papers letters from thoughtless correspondents, whose disagreeable personal experiences with Roumanians and others sent out from New York impel them to denounce the entire Removal Work and to make charges that have no better basis than the stories told by the discontented individuals so removed. It

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is obvious that among those that are sent out a certain percentage does not desire to work, and are disappointed when they find conditions that do not measure up to their expectations. These unworthy persons uniformly make untrue statements touching the conditions in New York and the assurances that were given to them before they left this city. Instead of accepting such statements doubtingly, they are usually received as worthy of absolute credence, and thereupon the leaders in this movement, in whom the people should certainly have the fullest confidence, are denounced upon the unsupported testimony of unknown individuals, whose record does not entitle them to belief. I trust that, as far as possible in the territory under your jurisdiction, you will do everything to withstand the pernicious results I have referred to. Especially should the Jewish papers be urged to fully acquaint themselves with the facts, and to publish no such denunciatory letters until they have satisfied themselves regarding the reliability thereof."

THE AMENDMENT TO THE CONSTITUTION.

On the first day of October last, the President submitted to the lodges, through the Secretaries of the District Grand Lodges, Nos. 1 to 7 inclusive, an amendment to Art. 4, Section 1, of the Constitution, reading as follows:

"The Revenue of the Constitution Grand Lodge shall be derived from an equal per capita tax on the members of the Order, excepting members under the jurisdiction of District Grand Lodges instituted in accordance with the provisions of Part II., Article vi. The said per capita tax from January 1st, 1902, shall be One Dollar, of which twenty-five cents shall be paid to the National Jewish Hospital for Consumptives at Denver, Colorado, and seventy-five cents shall constitute the General Fund."

While returns from all of the lodges have not yet been received, a sufficient number of affirmative votes have been returned to carry the Amendment. The votes returned from the different lodges of the several Districts are as follows:

District	No.	1	In	favor,	17	Opposed,	44	Not	voted,	3
"	"	2	"	"	39	"	3	"	"	6
"	"	3	"	"	33	"	2	"	"	1
"	"	4	"	"	16	"	14	"	"	7
"	"	5	"	"	20	"	6	"	"	3
"	"	6	"	"	26	"	9	"	"	7
"	"	7	"	"	71	"	—	"	"	—
					222		78			27

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As the total number of lodges is 327, and as over two-thirds have voted in favor of the Amendment, the Amendment is carried, and is operative as a part of the Constitution of the Independent Order of B'ne B'rith, by direction of the Grand President.

Jewish Chautauqua Department . . .

HENRY BERKOWITZ, D. D., Chancellor. MARK BLUMENTHAL, M. D., President.
ISAAC HASSLER, Secretary and Director. LOUIS WOLF, Treasurer.
MRS. MINNIE D. LOUIS, National Field Secretary.
MAURICE H. HARRIS, PH. D. Editor.

WE append a summary of activities of the month. It will be noticed that no month passes without some new point on the map being reached.

If all of those who made use of the Chautauqua as a vehicle for religious and historic study, supported by membership, its power for good would be greatly increased.

UTICA, N. Y.

A Hebrew free reading-room has been opened here under the auspices of the Graetz Circle of the Jewish Chautauqua Society, and the result is more than satisfactory. Located at No. 58 Whitesboro street, it is in a most accessible neighborhood, and the attendance is large and enthusiastic. The reading-room is open to the public from 9 a.m. to 10 p.m. The Graetz Circle of the Jewish Chautauqua Society hold its meetings there Sunday evenings. The Circle held a regular meeting at its rooms Sunday evening, February 15, and as usual it proved very interesting. There was a large attendance of members, also several visitors were present.

WHEELING, W. V.

Memberhip here is steadily growing. In addition to other courses, the Open Bible is being taken up.

JACKSON, MISS.

As in so many places, the Council of Jewish Women and the Jewish Chautauqua here join hands. Many Council circles practically follow Chautauqua courses without its actual publications.

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In this Circle Montefiore's Home Reading Bible is studied in connection with the Open Bible.

The membership includes some ladies from neighboring towns.

BATTLE CREEK, MICH.

In this enterprising town the existence of the Chautauqua was made known through the Chautauqua. We wish, by the way, that all new-comers would tell us where they first heard the good tidings of our advent.

Very zealous is the correspondent here to receive definite information and begin the Bible study. The Chatauqua course is already begun with complete faith in the judgment of our guidance.

NEW ORLEANS, LA.

The Post-Biblical History and Literature Course is begun here, the Chatauqua syllabus being used.

TYLER, TEXAS

From this point we have a call for the second part of the "Open Bible."

BIRMINGHAM, ENGLAND

The Council of Jewish Women together with the Jewish Chatauqua have stirred an emulous example in our English cousins. The "Study Circle" of London was distinctly a creation inspired by these institutions. First as advanced, the Council delegates to the Woman's Conference in 1899, addressed a special meeting called at Mrs. Rothschild's to tell of the religious activities of American Jewesses. Then, in 1900, Dr. Berkowitz went across and presented the whole modus operandi of the Chautauqua. Then followed as an outgrowth the " Study Circle."

The communication just reached us from Birmingham shows that interest in Jewish study has been awakened anew beyond the limits of the English metropolis. Our correspondent here is secretary of a "Children's Services Committee," and is particularly interested in all kinds of religious work for children. Here, of course, we recommend the Junior Circles.

CHAUTAUQUA AND THE ZIONISTS

As the study of Jewish history and literature has always been advocated by the Zionists, they too are interested in Chautauqua work. We have just received a letter of encouraging endorsement from the "American Federation of Zionists."

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Jewish Characters in Fiction.*

Lesson XIII.

I. REQUIRED READINGS.

"The Children of the Ghetto."	Israel Zangwill (1864).
"The Jew in London."	Russsel-Lewis, 1–148.

II. SUGGESTIONS.

1. Zangwill was born and bred in the ghetto of London. Therefore, he writes of what he knows. George Eliot and Walter Besant know something of this ghetto life, because they studied it. Zangwill lived it.

2. There are some things about Jewish life in London we Americans cannot altogether appreciate. Remember that "once a Jew always a Jew" does not mean that the Jew is everywhere the same. To a large degree he is what the country of his birth or adoption makes him. America is not England. The American Jew is not the English Jew. The New York ghetto is not the ghetto in London.

3. England differs from America in that it is more conservative. Commercially, we have known this for some time. Religiously speaking, the same truth holds good. So Judaism in England is not so progressive as it is here. That is why what for us may long ago have lost all life and meaning, may by our English cousins be deemed all important.

4. "The Children of the Ghetto" is a study in realism. Many of the characters really lived. The others are possible.

5. At home in the ghetto, Zangwill cares little for, and has little appreciation of, Jewish life that has outgrown it. Therefore, volume I is truer than volume II. The one is fact, the other fiction. Yet, remember, fiction is built on fact.

6. Intellectually speaking, Zangwill is often extremely radical in his ideas. Yet, his artist's eye finds beauties in the old. Religiously, at times he outstrips the most radical. Again, ceremonialism touches his heart strings into sympathetic vibration. In general, he is friend of orthodoxy and foe to reform. Recall, that English Judaism knows no real reform. Mr. Russel calls it "amphibious," does that explain Zangwill's attitude? Then, a dreamer is often inconsistent, one of the eccentricities of genius.

7. Abraham Cahan says, "The Children of the Ghetto"

*See article preceding pages.

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tells us of "the world of Talmudic Judaism crumbling under the pressure of modern culture." The religion of the ghetto is Talmudic. Real reform is scarcely known. When the ghetto Jew gives up his orthodoxy, he often gives up all that is Jewish. From rigorous ceremonialism to atheism is often but a step. There is frequently a kinship between extremes. Melchizedek Pinchas is merely an illustration.

8. Yet, outgrown and difficult as it is to-day, a consistent Talmudic Judaism, it is possible and at times beautiful. Is there no strength and appeal in the character of Reb Shemuel?

9. But consistency in orthodoxy necessarily requires emphasis upon the letter, often at the expense of the spirit of the Law. Judaism is a religion of life, not of death, of sacrifice, but not of suicide. Real Judaism would have made Hannah happy. An undue stress upon its letter made her life a tragedy. "Spirit without letter is a mere phantasm," says Schechter. Letter without spirit is too often a reality.

10. Judaism wants of us sacrifice. It would be a poor religion if it did not, and we would be poor Jews if we did not give it what it asked. We are not born in sin, certain to do wrong, and doomed in consequence to eternal perdition. But we are so constituted that it is easy for us to yield to temptation. Often we do what we like instead of what we ought. Pleasure, not duty, often attracts us. Judaism is a religion of happiness. But it is, above all, a religion of duty, be your's joy or sorrow. It says, "Rejoice," but it adds, "Do right, and be righteous. Whatever the sacrifices, whatever the consequences: even though the very heavens fall."

11. Esther, at home, in a dingy garret in the ghetto, is homeless in the midst of wealth. Healthy growth demands native soil. The whole question of the break-up of the ghetto is here involved. We progress best not by revolution but by evolution.

12. George Eliot became a Zionist, because of her theory of heredity and tradition; Zangwill, because he thinks Zionism the only solution to the Jewish problem. Vol. II, p. 207, Raphael calls Joseph Strelitzki a dreamer for objecting to Zionism. To-day, the charge is quite the reverse.

III. TESTS AND REVIEWS.

1. Give a brief account of the life of Zangwill.
2. How is his life reflected in his writings?
3. Compare the ghetto of London with that of New York: the English Jew with the American.

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4. Why is England more conservative than America?

5. Why is volume I truer than volume II?

6. Can you offer an explanation of Zangwill's inconsistencies?

7. What do you mean by Talmudic Judaism? What is the Talmud?

8. Are orthodoxy and heterodoxy related? How?

9. What is meant by the letter of the law as opposed to the spirit? Give some illustrations from Jewish life.

10. Is consistent orthodoxy possible? How?

11. Can you justify the sentiment, "Judaism is a religion of sacrifice"?

12. How can we remedy ghetto conditions?

13. Esther and Raphael. How can the ghetto and non-ghetto Jew meet on common grounds?

14. Why is Evolution better than Revolution?

IV. RECOMMENDED READINGS.

The Ghetto.
Graetz, Index, "Jew's Quarter."
The Ghetto in New York.
Cahen, "The Imported Bridegroom."
"Yekl."
Babod, *Israelite*, Feb. 27, 1902.
The Talmud.
Abrahams, "Jewish Literature," 43–54.
Deutsch, J. P. S. A.
Darmsteter, J. P. S. A.
The Shulhan Aruk.
Abrahams, 232–242.
Zangwill's Play.
Cahan, *Forum*, Dec., 1899.
Elzas, *Israelite*, Feb. 27, 1902.
Zangwill's Jewish Stories.
"Children of the Ghetto." (1892.)
"Ghetto Tragedies." (1893.)
"The King of Schnorrers." (1894.)
"Dreamers of the Ghetto." (1898.)
"They That Walk in Darkness." (1899.)
Zangwill as Zionist.
"Zionism," *Lippincott*, Oct., 1899.
"The Redemption," *Leslie's*, Dec., 1901.
"The Jew in the Year 2000," *Literary Digest*, July 13, 1901.

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V. READINGS IN CLASS.

"I am a Machine," Rosenfeld.
"The Rose of the Ghetto," Zangwill.

LESSON XIV.

I. REQUIRED READING.

"The Sons of the Covenant." Samuel Gordon.
"The Jew in London." Russel-Lewis, 155–236.

II. SUGGESTIONS.

1. Like Zangwill, Gordon describes the London ghetto. Yet, how differently he views it! The Ansells and the Lipcotts do not seem to inhabit the same world.

2. Both, Zangwill and Gordon, are products of East London. Both know the life it shelters, though to the one it spells despair, to the other, hope. There is more than one side to Jewish life.

3. "The Children of the Ghetto" live in the past and present; "The Sons of the Covenant" in the present and future.

4. Not all the ghetto is of one level. It is a world in itself, almost unto itself. In it lives Moses Ansell, but also Reb Shemuel; Yellow Joe, but also the Lipcotts.

5. Not all conservative Jewish life is honest, nor all reform hypocritical. "Appearances are often deceitful." There is no royal road to real religiousness, but poverty can claim no monopoly of it. Not all wealthy Jews are Goldsmiths. Remember, some are Duveens.

6. "The Sons of the Covenant" presents a problem and offers a solution. Neither problem nor solution is new. Gordon may anticipate too large results from the plan he suggests. But it is practical and in accord with the best philanthropic and sociological ideas of the day.

7. Leuw and Phil return to help lift their co-religionists. The ghetto must largely solve its own problems.

8. "All Sorts and Conditions of Men" produced the "Palace of Delight." Perhaps "The Sons of the Covenant" will also not be without material result. The Maccabees in London are now considering Mr. Gordon's plan. The pen may yet save the world.

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9. Christopher argues that "the Jew and Scotchman are baked in the same oven." It is not the first time the argument has found expression.

10. Phil is a "Dreamer of the Ghetto." Uncle Bram is eminently practical. Leuw, to a certain degree, combines the characteristics of the two. The Jew is not always the same. Now he dreams. Now he is all business. Now religious ideals lead him on, now commercial ambitions.

11. But the Jew has always been interested in social problems, in Socialism at its best. The prophets of Israel were the world's first agitators for social justice.

12. And the Jew practiced what he preached. He clamored for righteousness, for equality, for charity, and he exemplified in his own life his precepts. He cared for his poor. Therefore the world knows little of Jewish poor, and therefore the world deems every Jew rich.

13. But the Jew does not believe in force, in revolution. He dreams, but he will not murder to realize his dreams. He has ideals, but he lives, waits and labors until they come true. "All things come to him who waits" and deserves. The Jew neither destroys nor wastes. He wishes to lift men, so he uses practical methods.

14. David Brandon comes from the Cape. Leuw spends seven years there. The Jew has been prominent in the development of South Africa.

15. Esther Ansell returns to the ghetto. So Leuw, so Phil. The ghetto claims its own.

III. TESTS AND REVIEWS.

1. Contrast the ghetto of Zangwill with that of Gordon. How can you explain the difference?

2. Can writers describe things as they are?

3. What is the problem of "The Sons of the Covenant"? What solution does Gordon offer? What other solutions have been offered? Have you a solution of your own?

4. Is the ghetto problem limited to the larger cities?

5. How can the ghetto still exist when officially it is long dead?

6. What characteristics have the Scotchman and the Jew in common? How about the Jew in Scotland?

7. "The pen is mightier than the sword." What have books done for the world? How have they directly benefitted it?

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8. How comes it that Jews were responsible for the birth of Socialism? Have they also contributed to its growth?

9. Compare Mrs. Goldsmith and Mrs. Duveen, Raphael Leon and Phil Lipcott.

10. Which appeals to you more, "The Children of the Ghetto" or "The Sons of the Covenant"? Can you tell why?

IV. RECOMMENDED READINGS.

Gordon's Jewish Stories.
"Daughters of Shem."
"Sons of the Covenant."
"Strangers at the Gate" (just announced).
Gordon and the London Ghetto.
Haas, *Jewish Comment*, March 29, 1901.
The Jewish Question.
Beaulieu, "Israel Among the Nations."
Waldstein, "The Jewish Question."
Smith, "Questions of the Day."
White, "The Modern Jew."
Eliot, "The Modern Hep, Hep," in "Impressions of Theophrastus Such."

V. READINGS IN CLASS.

FOR PASSOVER.

"How Schimmele became a Skeptic," in "Idylls of the Gass." Wolfenstein.
"Chad Gadya," in "Dreamers of the Ghetto." Zangwill.

PUBLISHERS' NOTES

AFTER SEVENTY-FIVE YEARS.—Last week the publishers of *The Youth's Companion* enjoyed a visit from one of their seventy-five-year subscribers, Mr. R. W. Peabody, of Chicago, now ninety-one years old, who had been spending a few weeks in New England. He is one of the few subscribers on record who has taken *The Youth's Companion* continuously since its first issue, April 17, 1827. The letter in which he sent his original subscription was one of the first he ever wrote. Through young manhood, maturity and old age, through times of war and times of peace, in New England and in the West, through all the last seventy-five years of his life, his one constant companion has been the old *Youth's Companion*. The growth of *The Companion* itself from the first small four-page issues to the great family paper of the present is merely typical of the growth of the country during Mr. Peabody's lifetime. The wonderful triumphs of steam and electricity, the great inventions that made the nineteenth century what it was, nearly all occurred in the period through which Mr. Peabody and *The Youth's Companion* have passed side by side. The regard Mr. Peabody holds for the paper is not because of its age, but because the paper, although the same in purpose in its last issue as in that of seventy-five years ago,

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has kept pace with all the extraordinary developments of these three generations, and instead of growing old, has grown young in enterprise, in originality, and in the ability to know and supply the literary wants of the American family.

WHERE THEY OUGHT TO GO.—Printers should go to Agate, Col., lawyers to Fee, Pa., cranks to Peculiar, Mo., old maids to Antiquity, O., entomologists to Bug Hill, N. C.

Every one who wants good, strong lamp-chimneys should go to MACBETH, Pittsburgh, Pa., for his little book, "How to Manage Lamps," which tells what size chimney will fit every lamp.

If you can't go, write a postal for it to MACBETH, Pittsburgh—that will do just as well. MACBETH'S "pearl top" and "pearl glass" don't last forever, but they will last until you drop them or hit them on the table.

MACBETH'S chimneys will not break with heat.

What about those other kinds?

THE *Four-Track News* for March contains an interesting article on "The Three Oregons," by Alfred Holman, of the Portland *Oregonian;* an article on "The Botanical Bronx," by Dr. N. L. Britton, Director-in-Chief of the New York Botanical Garden; an article on The Up-to-Date Locomotive, by A. M. Waitt, Superintendent Motive Power and Rolling Stock, New York Central Railroad: a charming article on "The Land of Waterfalls," by Frank H. Taylor; an article on Batavia, N. Y., by David D. Lent, editor of the Batavia *Times;* a poetic article, entitled "Midst Peaks and Chasms," by Col. P. Donan; a spirited article on "Ice-Boat Sailing," by Anna S. Harlan; several interesting "Little Histories," together with "Vest Pocket Confidences," by John K. Le Baron, and a general fund of valuable information regarding lake and mountain resorts, railroads, books of the day, theatrical affairs, interspersed with numerous bits of verse, the whole beautifully illustrated by the finest of half-tones, including a number of full pages. Published by the New York Central Railroad, at 50 cents per year. Sample copies sent upon receipt of 5 cents by George H. Daniels, General Passenger Agent, Grand Central Station, New York.

J. F. TAYLOR & CO. announce the early publication of a volume entitled "In the Gates of Israel," by Herman Bernstein. This is a volume of short stories representing the work of a new writer, not unknown to the readers of THE MENORAH, whose progress has been watched with interest by Zangwill, and whose previous work has called forth the praise of such men as Mr. Howells. Herman Bernstein was born in 1876, at Sherwindt, a village in Germany. At the age of nine his parents took him to Russia, where he lived for several years in Mohilev, on the Dnieper River. In 1893 the great stream of emigration caught him up and carried him to New York.

FOR OVER SIXTY YEARS. Mrs. Winslow's Soothing Syrup has been used for over sixty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa; it will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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THE MENORAH

MAY, 1902

Some Kindly Thoughts

By A. B. Arnold.

Frequently the surprise is expressed by observing Christians in relation to the attitude of many intelligent Jews of their acquaintance, who are "free thinkers" in regard to religious matters but strictly conform to the rites and ceremonies of the current Judaism. That such is really the fact will not be denied by those who take an interest in the religious status of a large number of professing Israelites. This inconsistency may in some measure be ascribed to a desire of standing well with Jewish communities, to ward off the charge of disloyalty, or perhaps be due to the circumstance that doubt had not yet advanced to unbelief. One must be very cautious in judging the windings of the mind in things which are too delicate to be laid out at short hand. The accusation of hypocrisy is easily made in the case of the class of Jews to which this remark applies, but a sinister motive cannot be attributed to them, as it is difficult to imagine what sordid object may be gained by it. Probably it will be said, that the offered explanation may fit individual instances but the phenomenon in general cannot thus be cleared up. I yield to the objection, and it is worth while to attempt another analysis.

Much importance should be attached to the fact, that Judaism is differentiated from all other religions, even including Unitarianism, by what Mr. Joseph Jacobs calls the racial or rather the historical element. Christianity is also a historical religion, but wants the former qualification. Both in combination give a unique character to Judaism,

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and created in its adherents a disposition in which tradition and religion stood in the closest relation capable of arousing a deep feeling of piety, that in Israel of old constituted the source of loyalty and patriotism. Under the severest oppression by foreign lords, the Jewish people hoping for better times, showed tolerance, but were goaded to a fierce resistance when their religious scruples were unheeded and violent hands laid on their sacred institutions. Their ardent devotion to religious convictions and traditional observances, the pagan world could never understand. Such a spirit has perpetuated itself, and the modern Jew who is less affected by it, still feels greatly disinclined to detach himself from consecrated ideas and usages, that had been defended and sustained at the cost of much blood and many tears. He may not acknowledge their obligatory character, but is loth to neglect them. The dry understanding has often to give way to the urgency of the feelings. There is nothing strange in this, and why should we think it singular when manifest on any occasion. We hold many things in honor, which on close scrutiny seem hardly worthy of it. What is, however, really surprising refers to persons who feel reverence for customs and formalities that had their day, but are now unedifying, and some of them absolutely indefensible. One would suppose that people who pride themselves in being above clinging to effete notions and popular fallacies should not encourage them by their example. There are disingenuous ways of apologizing for a different attitude by making use of the allegorical or symbolic method of interpretation, or turn things held sacred, whose origin is forgotten, into mysteries. It is now the fashion in defense of certain usages to pass them off as sanitary regulations, that strips them of their character as religious ordinances. It would be far more honest to give a true statement of their inception and none will be the worse for it. Biblical scholarship did good work in throwing light on these things.

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The very fact that Judaism is a historical and not a theoretical religion has brought about by its continuity the retention of elements which only after a lengthy period acquired a higher development. Contrast the gross anthropomorphism of some parts of Genesis, with the precise and majestic language of the Babylonian Isaiah, proclaiming an ethical monotheism, which is the one idea worthy of religion. It could not be otherwise, that the prophets believed in a particular relation of Jehovah to Israel. Martineau fitly remarks: "The religion of Israel occupies a unique and conspicuous place in the drama of the world, its faith in a divine idea carried out through the story of nations and the expression of mankind had its consequent advances from age to age in moral depth and spiritual elevation."

In coming down to a later period the influence of historical events in giving a new aspect to the religion of Israel is again recognized, when the nation came again under foreign rule and lost its political independence, but secured its religious concerns through the almost regal control of the high priesthood, distinguished by an elaborate temple worship and numerous ordinances relating to Levitical purity. To this day not a few vestiges of this system have kept their place in the synagogue worship. The Talmudists took up the task of adapting religious life to the conditions of the diaspora by an interpretation of Judaism which held sway for many centuries and was willingly accepted by the Jewish people. Subsequently it was codified, answering the exigencies of the time. Although as a legal guide in matters appertaining to Judaism it is no longer in favor with a large number of Western Jews, it has left its mark upon what may be called conservatism. May we not hope that Judaism, at least in America, will be as truly served as in former times in gathering up all that is precious in it, to relieve it of accessories which are merely tolerated by a large class of sincere and intelligent Hebrews, and thus clearing them of the charge of not living up to their

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convictions. Divisions among Jewish people do not result from divergence of dogma, but mainly turn on the authority attributed to tradition, and the right of its construction to meet the conception of Judaism more in accord with modes of thought and the conditions and circumstances which affect the modern Jews. Actual disruption among Jewish people in Western Europe and in America is illustrated by congregations which differ in their views relating to the traditional liturgy and even in regard to certain doctrines, if the prayer-books chosen by them may be taken as criterions. Still a sort of solidarity obtains by the bond of a common religion, racial affinity and the defensive attitude against the attacks of anti-Semitism under whatever mask it may appear.

Jewish Characters in Fiction; English Literature

By Rabbi Harry Levi

In the article "Concerning the Jews," to which I have already made reference, Mark Twain, after denying that prejudice against the Jew is the product of religious fanaticism, suggests that it is born of the fact that "the Jew is a money-getter." He does not point this out as a particular failing of the Jew. He states emphatically that the Jew began to strive for wealth because of the degree to which he saw it everywhere worshiped. But when once he entered the contest, he was certain of victory. Wherever he went, fortune smiled on him. No matter how shrewd his opponent, the Jew always found success, and found with it hatred. For men who fail do not like those who succeed, and men who occupy lower levels are generally envious of those who have reached the heights.

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That the argument sounds plausible, no one will deny. That it explains the Jewish question, will not so readily be admitted. The question is too large and intricate to find so ready and simple an answer. In the first place it is not everywhere the same. Russia dislikes the Jew because he is not of the state church, and it is convinced state and church ought to be one. France is prejudiced against the Jew because it claims he belongs to the Semitic race, and the Semitic race it feels is a menace to the higher civilization of the world. Germany hates the Jew because it thinks political capital can be made of that hatred. America discriminates against the Jew socially, because it does not believe him to be cultured.

So much for national attitudes. Other reasons cross national boundaries, atavism, ignorance of the truth of the Jew, bigotry. Then the Jew is in the minority, and it is characteristic of minorities to be disliked. And finally the Jew himself is not altogether free from responsibility. He did not create the situation, but he has undoubtedly assisted in its development.

What does Mark Twain mean by saying "the Jew is a money getter?" Does he mean the Jew usually manages to make a living, labors patiently at whatever he undertakes, does not grow discouraged at failure? If so, we give him our agreement. But if he means to suggest that the Jew has a monopoly on wealth or success, we beg to differ. There are Jews of wealth. There are Christians who are wealthier. Further, the Jew has more than his share of poverty. The world does not know it, for the Jew always cares for his own.

Nevertheless the Jew is energetic and ambitious. He is full of business. He grasps every opportunity. He goes wherever prospects are promising. He went to South Africa when first it came into prominence. He crossed the Mississippi and the Rockies when "Westward the course of Empire" took its way, and he contributed his share to the growth and development of California.

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Fifty years ago the Jews of the West were few in number. A small congregation had been organized in San Francisco. Otherwise Jewish congregational and communal life were practically unknown. But in the half century that has passed since then, the West has made rapid strides, and the Jew has kept pace with the life around him. To-day the "Golden Gate" is to the West, what New York is to the East, a metropolis reflecting every phase of life. and every phase of Jewish life. There are rich Jews and poor Jews, Orthodox Jews and Reform Jews, Jews of yesterday and Jews of to-day.

It is of this community that Emma Wolf writes, but she tells of but its one phase. Abraham Cahan writes of Jewish life in America too, but he speaks always of the Ghetto. We confess but a hearsay acquaintance with Jewish life beyond the Middle West. But so far as we have observed, the further West one goes, the less one finds of the Ghetto, save of course in the large cities. Chicago is of the Middle West, yet it certainly knows its Jewish quarter. And so San Francisco. Still it is evident that the Ghetto here is not that of the East. That may explain why to many in the West real Ghetto life is unknown. That may explain why Emma Wolf does not speak of it. The life of which she tells us is that which has outgrown the world with which Cahan and Zangwill and Gordon concern themselves, a life that has left behind the external characteristics that once distinguished it in dress and manner and speech, and has well nigh identified itself with the world without.

Perhaps Emma Wolf purposely avoids all reference to the Ghetto, because she is interested in a problem that does not concern it. For the Jew of the Jewish quarter, wherever it may be, is practically cut off from the world without. He lives a life of his own. He does not come under the direct influence of the progressive currents of modern life, and so he need not fear them. The Ghetto may keep him behind the times, but it keeps him distinct as well.

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With the Jew who has left the Ghetto, the case is altogether different. In everything save religious conviction, he is like his non-Jewish neighbor. Yet his neighbor represents a majority, and he a minority. Will his religious convictions be sufficient to enable him to maintain his identity in the face of the many non-Jewish influences with which he is daily thrown into contact? Zangwill tells us of "Dreamers" whose lives illustrated this situation, and who, after battling in vain against the forces that surrounded them when they left the Ghetto, at last gave up the struggle and surrendered. Are we to gather our answer from these tragedies? There was a time when I believe Zangwill himself would not have suggested this, but that was before he became a Zionist. Then he could say that the solution to the Jewish problem might be found "in an immense strengthening of the Jewish spiritual consciousness, a burning conviction of some great world part to play, some great world end to serve, and one that can be even better served by diffused isolation, than concentrated isolation." But now he apparently sees no such possibility. To-day he sees no hope for the Jew, unless he leaves the country of his birth or adoption, where he struggles in vain against the forces around him, goes back to Palestine and creates there a Jewish state, where "every man shall sit under his vine and fig tree and there shall be none to make him afraid."

That Emma Wolf was influenced by Zangwill can scarcely be doubted. But while that influence is discernible throughout her stories, she does not permit it to overshadow her individuality. She too wonders how the Jew who has thrown off so many distinguishing features, will manage to remain Jewish in a world of untoward influences. Like Zangwill, she is scarcely sanguine of the outcome. She prophesies defeat as the result for the Jew. She even counsels him to accept it graciously. But she does not bid him leave the country wherein he dwells and transform his religious heritage into a mere political scheme. No! She

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would have the Jew continue diminishing instead of increasing the distance between the Christian and himself. You say the result will be intermarriage. "Other things being equal," she does not object even to that. Indeed at one time she would have given it her hearty approval. Now however, she has a little fear that that will be the outcome. The danger is rather seeming than real. In the first place the Jew is "Heir of yesterday," and do what he will he cannot rid himself of that heritage. In the second place, try as he may to do away with his differences, to the world at large he will always be Jew, respected by it perhaps, but hardly welcomed to a permanent place in its social circles.

"I resolved to break the chain," said Philip. "You cannot break the chain," answered Jean. These two forces, tradition and prejudice, one of the past, the other of the present, will keep the Jew, Jew, and prevent Israel's disappearance.

So the Jew need not worry about his continuance. Let him be content with the present day conditions. Let him remember the millennium is not yet here. Let him bear the world's prejudice and care not. In spite of that world, in spite of himself, he will live on.

The advice sounds reasonable, does it not? But while it may suffice for those to whom Judaism was what it was to Heine, "a misfortune," for those who like *Philip May* would like to mingle in circles where as Jews they would not be welcome, it has no meaning for the Jew who has in him a spark of manhood. Such a Jew is content to remain Jew, is not ashamed of his faith, does not try to conceal it, does not see why any one should try to conceal it. He is proud of his heritage, glories in what his ancestors did, glories in being permitted to continue their work. He rejoices in Israel's immortality. He feels it the working of

> "A divinity that shapes our ends
> Rough hew them how we will."

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But he is not satisfied to feel that he is Jew only because he cannot help it, because there are forces outside him compelling him to remain within the fold, because he was born Jew. That is not enough for him. He will be positive Jew or no Jew, emphasizing Jewish teachings, giving them daily expression, and finding in them justification for the life that is his. That he is in the minority does not worry him. That the world does not like him gives him equally little worry. He is patient, but is hopeful, because he is Jewish. One day his dream will be realized. In the meantime he will live up to his convictions.

So the modern Jew who would look himself in the face without blushing, will follow the advice neither of Zangwill nor of Emma Wolf. He will look for inspiration rather to the example of the Maccabees. It is a far cry back to those days, but history often repeats itself. The problem confronting the Jews to-day, faced the Jews of yesterday as well. To-day the problem is in a measure the product of Christian influence. In those days Greek culture was spreading and exerting its sway everywhere. Judea was no exception. Jews adopted Greek customs, habits, ideas. Gradually the new civilization began to affect Jewish philosophy, Jewish religious ideas, until it appeared as though in a short while, Jewish distinctiveness would be a matter of the past.

But persecution saved Israel then, as it saved it before and since. Antiochus IV., who ascended the Syrian throne 175 B. C. E., had also fallen under the spell of Hellenistic influence. Touched by it himself, nothing would have pleased him more than to see it gather under its wings all of his dominions. That would unify his kingdom. As far as the Jews were concerned his hope might have been realized had he himself not interfered. To settle the priestly quarrel among the Jews, he came to Jerusalem in 169 and plundered the temple. That awakened the Jews from their dream. Antiochus stood for Greek culture. Well, if he

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were a specimen of its influence, they wanted no more of it. Soon after (168), Antiochus was humiliated by the Roman ambassadors in Egypt. He returned to Palestine, furious. Whether because, as Mahaffy suggests, the Jews had been partly responsible for that humiliation, or because he wished to consolidate his empire, or because he wished to prevent defection from his standard, or because he was in need of money, he determined at once to Hellenize Judea.

What the Jews had been doing up to the year 169, of their own free will, they now resolutely refused to do under the lash of compulsion. The revolt began in 167. Under the leadership of Mattathias and his brave sons, the Syrian hosts were defeated again and again. In two years Syrian pride had been crushed, and Greek influence put to flight. On the 25th day of Kislev, 165 B. C., victorious Israel returned to Jerusalem, whence it had been driven, rededicated the temple that had been desecrated and defiled, and instituted the festival of Hanukah.

Over 2,000 years have passed since then, but the Maccabean victory still has a message for us. We are threatened by forces about us. Then it is for us not to flee, not to try to conceal our identity, or pass for what we are not, but to assert our position boldly and defend it, to stand up for our own, to give as good as we receive, and strike blow for blow. Not cowardice will save us, but courage. Judaism is worth fighting for, living for, dying for.

Dr. Ludlow is not the first to treat the Maccabean period in fiction. First Alfred Church wrote "The Hammer," a juvenile. Then came Charlotte Yonges' "The Patriots of Palestine," a book for adults, but poor for anybody. "Deborah" is a book for old and young, and good for both. It shows an exact acquaintance with Jewish history, and an unusual sympathy with Jewish life. The figures that played so important a role in those days when men's souls were tried, are brought out clearly, while the characters, which are the products of the author's own

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fancy, are exceedingly life-like. Indeed they seem to us as historic as the real individuals with whom they associate. Is that not in itself a tribute to the author's ability? Furthermore "Deborah" shows us what history seldom portrays, the human side of the men and women of whom it speaks. Judas is a warrior, giving his all for his people, but he is still a man. And Deborah herself, type of the Jewish woman of those stirring days, is no less the woman because of the dangers she hazards, and the labors she performs. Should she seem unnatural to you, remember she lived in the long-ago, in an age when plow-shares were beaten into swords and pruning hooks into spears, when the fate of her people hung in the balance, when it was not considered unwomanly for mother and daughter to contribute by direct efforts to their country's safety and welfare. Of course Deborahs are few in number. Alas for that!

Dr. Ludlow has caught well the spirit of the Maccabean times. There are little inaccuracies here and there. But considering the material with which he had to work, and the large measure of the work that is purely his own, it is remarkable that the inaccuracies are so few in number. We catch in the book the atmosphere in which the people of the time lived. We get to understand why Greek culture appealed so to the people. We see the progress it made in gathering Israel within its embrace. We see the renegade Jews who hurt the Jewish cause so much. We catch the staunch and sturdy Jewish spirit, which, outraged by Syrian insolence, finally rose in its wrath and saved Israel. We see the valor and courage of men fighting for home and faith. We see the genius of a commander, who has written his name indelibly on the world's record of wondrous military achievement. And finally we see a handful of Jews, by virtue of the righteousness of their cause, giving Syrian might its death blow. It is a glorious picture, full of powerful appeal, full of inspiration. Ludlow has given that picture sympathetic and accurate expression and in doing so has helped Judaism and the Jew.

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Three Types of Russian Jewish Life

OR RUSSIA BEFORE AND AFTER THE RIOTS

Adapted from the Yiddish of SPECTOR

By LOUIS LIPSKY.

(Continued)

He said:

"I remember, oh-so far back, it was when I was a little boy and my father was living on the hill near the old house of worship. In that time no Jewish recruits were taken." [Although recruits have nothing to do with this story, the old man could never tell anything without dragging them in.] "On the other side of the hill there lived a man who, in all his lifetime, went about shaven and never wore a hat; such impiety! and he lived opposite us. When he died they buried him, naturally, on the other side of the cemetery, and as a matter of course, not a dog followed his funeral. It was not a day after the funeral;—I can assure you it was not one day—the angel of death came to the head of the community and said 'You miserable tyrant! All your lifetime you have been sinning; now I have come for you.' 'I?' the parnass said, bowing before the Angel, 'why, I've been *fromm* all my lifetime; I've prayed every morning and every evening, as the law has it, and never a skull cap left my head, and I am concerned in the welfare of the whole town of Jews, and if I have sinned, I am only poor and weak flesh and blood, and therefore I implore you to pardon me.' 'You wretch, silence! and hear what I have to say to you. Why have you buried so shamefully, it was only yesterday, so praiseworthy a Zaddik who had purchased for himself eternal life in the other world; his seat in the Garden of Eden has been prepared already for long, right near the seats of the Fathers, and you buried him on the other side of holy ground! You have punished the

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Zaddik without warrant. This is a sin in which your whole town is guilty, but judgment has been rendered against you only, you wretch! You have been their shepherd for thirty years, you should not have allowed a whole city of Jews to sin so flagrantly.' The parnass trembled and he began to whimper, 'how! why, that man's whole life was passed with a shaven face, and why, he never wore a hat——"

"'Silence, you wretch,' he said, 'and hold your tongue! It is forbidden to judge a Jewish soul. Listen, and you shall hear how this pious man bought his right in the next world. When he was yet a young man he was travelling through a Jewish town. While he was passing by, he saw the whole town running in one direction. He stopped his carriage and drew near. He saw in the center of the market place, near an old hovel, some musicians with fiddle sticks, a drummer with a drum, and a large congregation. The bride was weeping copiously, the relatives were quarrelling and cursing one another, and the groom was saying 'If you give me no new Tallis, as agreed, I shall not go under the bridal canopy.' The relatives were quarrelling, the congregation was discussing the action of the groom, the musicians stood by with their instruments, the drummer with his drum, the bride weeping even more, and the groom insisting, 'No Tallis?—then I shan't go.' Then, quite unexpectedly, the congregation saw one with a face like a *Goy* push his way through the crowd, approach the groom with a bundle, and say, 'I never pray anyhow, here is my new and unworn Tallis in which I have davined, perhaps, I won't say, once in my life; here, don't quarrel, go under the bridal canopy and marry the girl.' This man produced a new Tallis from the bundle; it had a silver collar, and it must have cost, I don't know how much; then he went away. The congregation could not get over their amazement! The relatives ceased their quarrelling, the musicians betook themselves to their instruments, the drummer to his drum, the groom went under the canopy, and

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the bride ceased to weep. At once the decree went forth from Heaven, 'Place a golden stool in the Garden of Eden for this man who gave the Tallis, for with that one act he has purchased the next world and he may shave himself, or he may go without his hat, or he may do whatever he pleases all his life time, he shall be pardoned.' And his name was at once inscribed among the great Zaddikim. From that wedded pair there came forth a great Zaddik in the world, and all the angels who are assigned as servitors to the great Zaddik praise and sing before the Great One and mention always for good him who donated the Tallis, for if not that Tallis there would have been no great Zaddik."

"'And you, you wretch,' the Angel of Death exclaimed, with fire in his eye, 'and you so insulted this great and good man and gave orders to have him buried on the other side of the trench! If you only knew, you miserable sinner, with what great honors this man was received in the other world, how all the Fathers, Abraham, Isaac and Jacob and Moses, our Master, and Aaron the Kohan, David the King, and the Metzebuser Baal Shem Tob, and many of the great Zaddikim arose from their places when he entered and went forth to meet him; if you only knew that. But anyway, that has nothing to do with this. With regard to you, there has gone forth a judgment that in twenty-four hours you shall be gathered in to us. You have now left but twenty-three hours. There is time enough to write a will.'"

"And the Angel left in great anger. The rustle of his wings brushed the parnass's face, and he awoke."

"The next day, early in the morning," the old man continued, taking an elaborate snuff of tobacco, "he admitted that he was ill and everybody at once knew it. Of course, the news brought to his house the whole town, old and young, men and women, and when they were gathered, the parnass told the story. I was then a very small child;

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I remember it as if it were to-day. It happened before they impressed Jewish recruits. I also came over to the parnass's house, but of course I was so small I could not get anywhere near the door. That day (the picture is in my mind so vividly) I was almost smothered to death by the crowd. After this gathering all of them, myself included of course,—it appears before me as if it happened yesterday —went to the synagogue and said Tillim. But it did not help in the least. Exactly twenty-three hours after the Angel had left him, the parnass died quietly, nobody knew from what!"

"Later, some few months, the dead parnass visited the father of our present Rabbi in a dream and told him he was suffering in the other world something terrible, and that it had been decreed with reference to him that after going through the ordeal in the other world, he should return once more to this world and become incarnated in another Jew, who would have a face like a *goy* and would shave his beard, and go without a hat, and commit heaven knows how many sins, and afterwards he should be buried in ignominy, just as the other Jew had been shamed who lived on the other side of the hill, just opposite the house where my father used to live when I was a little boy. That was before they took Jewish recruits,—long before it. And then it happened . . ."

There were at least a hundred stories told that very same day about how a Jewish soul ought not to be judged, but the old man's story made the greatest impression. An idea struck many: "Perhaps this new poritz is the *gilgal* (spirit) of the parnass . . ." But no one dared to express such a fantastic idea, and it was silenced forever.

II.

Thenceforth the poritz was acknowledged in Brebendefka as a Jew,—that is, as a German Jew of the modern world. Soon after, the wonder ceased; no one questioned

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how a poritz could suddenly become a Jew, and Boris Leontevitsch was admitted as a Brebendefka householder for all purposes; that is, before the Passover holiday, when collections were made for the poor, the collectors visited Boris. They visited him on Purim, Chanuka, every Monday and every Thursday; in short, he was a full fledged Jewish citizen.

But Boris and his family made no change in their method of living, except in this particular, that when Jacob was twelve years old a Jewish teacher was employed to instruct him in the Hebrew alphabet an hour or two each day. About this time Jacob made the acquaintance of some Jewish lads, among them a friend of ours, Chaikel, with when we travelled some distance in our first chapter. The lads began to call Jacob, "Yankel," and were envious of him because he was not required to attend Cheder, and he always wore clean, fine clothes, and had a teacher of his own in his own house. But when Jacob became somewhat older, he disowned his Jewish comrades, and forgot entirely his Jewish teacher who had attempted to teach him the Jewish prayers. He seldom passed any time with Jews. The Jewish method of living appeared to him very wearisome, full of sorrow and gloom. He pictured all Jews as wild fanatics, a degraded people, and he wondered why his father ever entertained Jews at his house.

When Jacob developed into a fine young man, it was thought proper for him to visit foreign parts. When he was twenty years of age, he left Brebendefka and lived in large cities, where he knew only Christians, visited only Russian homes, and had almost forgotten all he had ever known of the Jews. There was only left in a little corner of his memory the picture of the ugly Jewish synagogue, the Chazan who trilled and twisted his mouth while singing: of the ugly Brebendefka Jews with their flowing earlocks and long coats; the dirty faced Jewish lads and the even dirtier Jewish women. And these thoughts only arose

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when his Russian friends, in conversation, were discussing the Jews; as, one evening when they were returning from the theatre, in which a play had been presented where Jews were shown with long earlocks, they were saying that they had known just such miserable looking specimens of humanity.

When twenty-five years of age, after he had lived at his father's expense in the great world for some time, and was tiring of a bachelor existence, he married a Jewish *fraulein*, who had a large fortune. His young wife came from just such a home and with just such conceptions of the Jews and their life as had Olga Ivanovna, his mother, if our readers still remember her.

Jacob and his wife spent some years after their marriage in traveling about, as befits a young married couple after their wedding. Then he settled down in Brebendefka, taking charge of his father's business, who in his old age intended to live much of the time out of Russia. Then Jacob began to rule the house. He devoted himself faithfully to business. He had no intercourse with Jews; he and his wife visited only the rich people living in Brebendefka and its environs; he was not at all interested in Jewish conditions of life. Once in a while, at dinner, he would read in the newspapers of Jews and the laws that were directed against them, as if he were a cold-blooded Christian, reading of some far-away people.

When the Jewish riots were first heard of in Russia, and Jacob read that not only fanatical Jews were assaulted, but also those of the intelligent class, he was a trifle disturbed, and the thought that he was a Jew of some kind troubled him. Those good Christian friends of his, who were in his debt somehow or other, made him understand that there were a difference between them; that they were Christians and he was a Jew. Some declared even in his presence that Brebendefka would be no exception when it came to riots, and that perhaps Jacob would be no

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exception when it came to assaults, but they assured him that the probabilities were against his being treated like the others. Jacob and his wife wondered at this, and they could not conceive of it. Why should they fear the riots? "How, have we faces like Jews, or do we live like them? Well, then, what have we to fear?"

But Jacob soon thought seriously of these matters, and he consulted his good wife. "What's to be done? How to avert it should, God forbid, a riot come this way." "Why do you bother about it?" said his wife. "It certainly is a pity for the Jewish people, but how can we help it? It is their miserable luck, the poor things. They are hated and everywhere hounded and assaulted. That's their luck, that's all!" "Yes . . . but after all that . . . I ask you . . . what shall we do?" "We? Why, what shall *we* do?" his wife inquired, and she wondered why Jacob repeated the question three times, as if he had misunderstood her.

"I mean that we have, thank God, a household just like the others, and perhaps a little more material property than they have!" His wife turned pale. "*We* . . . we . . . what is that to us? who will molest us? You are unduly alarmed!"

"My dear, don't forget that we are Jews also."

"Well, I know that we are Jews, but why will the rioters attack us? Are we such Jews like the others, and to whom are we known as Jews? The riots need not concern us!"

"You may be right, my dear, but in these matters no reason is exercised. You know our good friend in J—, Dr. Slinoff, and in B—, the Advocate Klosneroff, and the engineer Schmulevitsch, and Nehemoff, Rubenoff, Chatzkeloff, and others like them, who have never been one with the Jews, and they could never be recognized as such? Well, these friends of ours were ruined by the rioters last week, and they are now wandering about in

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the streets with their wives and children, just like the others . . .

His wife started in fear and turned as white as a sheet: "What, Schmulevitsch, and Klosneroff, wandering about penniless—lying in the gutter . . . they too? what for? How are they to blame? It seems . . . it seems . . . such charming, intelligent, modern gentlemen in the full meaning of the word . . . how! Schmulevitsch? Why, his wife cannot speak one word Yiddish, and his children don't even know that they are Jews. Even at the *B'rith* they omitted the Jewish custom, for Schmulevitsch had discovered that this Oriental ceremony would be very harmful to his children. And now, oh! . . . it is not to be believed! Why, Madame Schmulevitsch with her golden Sasha, and with that sweet child Masha, lying in the gutter like the rest of the trash! . . ."

"But, my dear, why do you take it so to heart?"

"Why, unless one has a stone instead of a heart, isn't it something that cries to heaven . . . Nehemoff and Klosneroff . . ."

"Well, my dear, you cannot do anything with your weeping and wailing, for it is a misfortune which descends on everyone. I tell you this that you may know of its truth and that there may be no questions asked. In the meantime, we should take warning until the danger passes by. That's why I asked you, what shall we do?"

"How should I know? Perhaps you might go to the Jews and see what they are doing."

"It's worth having a wife who can counsel one well. That's a good idea; I will go to them." . . .

There are many who delight in ridiculing the Good Jews, or men like them who speak in the Holy Name, but when some misfortune comes to them, and one tells them that a Good Jew might help, then at once they run to him, or to the fortune teller whom they formerly mocked. But such persons ought not to be blamed. Man is a weak

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creature, who, in spite of his great knowledge, as soon as anything painful comes to him, at once loses his rational faculty and is ready to follow the advice of even a foolish child.

Jacob went to the Jews to ask what there was to be done . . .

Late that evening he returned and found his wife still awake, for she had not gone to bed that night and awaited his return with impatience.

"Well, where have you been?" she asked. "I could not understand why you should remain away so long."

"I have been to see the Jews, and I could hardly tear myself away from them."

"Well, what did they advise, what did they say, what did they tell you to do?"

"You ask me what they advised. I will tell you. At the start, I meditated where to go first. I decided to go to the Rabbi's house and from him discover where the Jews congregate. In order to reach the Rabbi's house I had to pass through the market place, but that I found impassable . . . There was the market place full of men and women and children, old and young, crowding and huddling close together. I understood that I could find advice here. I did not wait, but at once approached one of the fine old patriarchs in the crowd, and as soon as I approached him the Jews encircled me with great joy, the men shouted and the women began to weep: 'The dear pani Jacob comes to advise us what we shall do! When a calamity threatens us, he comes to advise us what we shall do. We should not judge a Jewish soul!" 'When trouble comes to the Jews, the Jewish soul is awakened in pani Jacob.' 'Rescue us, our husbands, our children!' 'Tell us what we shall do, so that they shall not violate our daughters, they shall not shame our holy books and our synagogue!' And I heard from all sides voices weeping and praying and despairing.

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'What can I do for you, my good people,' I replied to them. 'What!' they cried. 'Thank God you are not a common Jew like us, whose heads are always bothered with this miserable earning a living. You are a Jew of the modern world; you are known to the great people; you are a neighbor of theirs; you may be a good representative; we know how to get on with them. Tell us, what shall we do? Give us some advice! Have pity on our wives and children. . . . They say there will be a riot here on Sunday. Not many days ago there was one in B—, and it is said that the same rioters are coming this way. They are coming near our town; have pity on us, dear pani Jacob; you may know what to do better than we sightless ones.'"

"I was confused and bewildered," Jacob continued, "I had not the faintest idea what to say. Whether I should say something to these unfortunate sorrowing ones that would console them, or something that would advise them what to do; and I was very sorry for coming, when I heard their praise of me on all sides: 'Still a Jew, pani Jacob; all the year round he never gives a thought to a Jew; he never even enters the Jewish *schul,* but now . . . now when a calamity threatens us, he comes. May God repay him for his kindness . . . may he live . . .' I felt the greatest compassion for them, and I stood saying nothing. I could not utter one word. Their helplessness touched me."

His wife stopped him and said, "And what did you answer them?"

"I put them off at first with the question: 'What are you doing in the meanwhile? Why have you gathered in this place?' But my head was buzzing and my heart was torn, and my eyes were blurred, and I could scarcely utter, 'Wait here awhile; I shall return to you, and tell you what you shall do.' They then made way for me to leave, and I at once returned home."

"Well, what now?" his wife asked, wondering.

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"I don't know; it touches me to the heart; I felt almost like crying; my head is almost bursting."

"But, Jacob, the people are waiting for you," his wife said in great consternation; "they're waiting for you . . . they hope . . ."

"Well, let us go there. Perhaps both of us may be able to comfort them, for they have some faith in us."

To be continued.

Chowlson in Defense of the Jewish Religion

By M. Ellinger

Prof. Chwolson crowds in quotation Jewish literature and ethics spanning more than twenty centuries, wherein the love of man is taught, regardless of creed, nationality and extraction, in a manner that can not fail to convince one of the exalted teachings of Judaism in religion and morality, notwithstanding the claim of superiority which Christianity advances. We conclude with a digest of his idea, not of the origin but of the continued and prevailing antipathy against the Jews and the constant attack upon their morality and character, and the vilifying misrepresentation of the sublimity of their religious teachings:

The Jews were ever hated, more or less, by the nations with whom they came in contact, though occasionally they were especially loved and respected by some of their representatives. To be hated is disagreeable, though it is not a disgrace. Nay, sometimes it is an honor to be universally hated. Thus Bismarck, for instance, said of himself with some pride, that he is the best hated man in Europe. Only

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hypocrisy driven to extreme and extraordinary inferiority protects man against hatred. On the other hand, every intelligent man, with a pronounced character, is more or less surrounded by enemies and malevolent persons. This is quite natural. Only Utopianists and visionaries speak of the fraternization of the human race. Men, as a rule, are not enemies of each other by nature, as some contend, but in most cases are they competitors. Where one sits, the other can not have a seat, and every man is more or less egotistic; the struggle for existence compels him to be so. That the Jews belong to that category of men, who, as a rule, are endowed with intellectuality, energy and consistency of character, is shown by their whole history; nay, the fact that in spite of their dispersion since twenty-five centuries they are still in existence, and are a factor in all departments of civilization, is the best evidence, that the vital force and the inner strength of this people is of a magnitude beyond example. Such a people, such competitors in the struggle for existence are unthinkable without enemies; the contrary is absolutely impossible.

The enmity against the Jews, originating from causes commonly human, was nourished and sustained by a special circumstance. A man is not hated only when he is worse than others, but often when he is better; and this not because of envy; as men do but rarely acknowledge the superiority of others, but the fact that he is different than others is sufficient to engender hatred. The Jews have a strongly pronounced individuality as a people; they had that always; and they are so to this day. Not that I care to assert that they are better or worse than the other people among whom they live; they are only different from them. They have many faults, of which others are free, to a greater or less degree. The same applies to their virtues. If faults and virtues could be measured or weighed, it would be found that the measure and weights of the faults and virtues of the Jews balance fairly well with those

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of other people; only the quality of the faults and virtues is different. Whoever is differently constituted than others, stumbles, whether he is better or worse, if not always against hatred, at least against aversion.

Heine, who knew the Jews well, and was without prejudice, said of them: "The good Jew is better than the good Christian, the bad Jew, however, is worse than the bad Christian;" in which he certainly hit the mark, because every Semite is pronounced in good as well as in bad qualities, and as the bad ones are more observed than the good ones, it is quite natural that the bad Jews, who are worse than the bad Christians, are more widely known, and that the judgment of the people is biassed by that fact.

We mean by that, that the frequent accusations hurled at the Jews, by no means prove that the Jews are worse than other people, and that the accusations brought forward against them are well founded. Let us now pass to the animosity manifested against them, and to those who prefer the charge.

It is quite natural, that the charges against the Jews at various times and among various nations should not always be the same, but they decidedly have certain related features: lies and malignment have always played a great role therein, and the circumstance that the Jews were not as they were, always played the principal motive.

The first denunciation against the Jews we find in Holy Writ. This report is so characteristic, that we are almost led to believe that the later detractors had taken their model from this denunciation. Haman, the favored minister of the Persian King Artaxerxes, more correctly Xerxes, had observed that the Jew Mordecai, "neither greeted him nor bowed to the ground before him." In his anger, it appeared to him to be too contemptible to punish only Mordecai, "and Haman determined to exterminate all Jews." "the whole nation of Mordecai." Thus a Jew of independent character will not lower himself before

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the parvenu, and therefore the resolution to exterminate al the Jews. Shmuel or Moshke, *si licet parva componere magnis,* has stolen or cheated, and his guilt is shoved upon the whole nation, which must suffer for the crime of the individual. The minister, insulted by an individual Jew, goes to the King and says, "There is in your realm a people, torn up and dispersed among your nations, and its laws are different from ours, and it does not behoove us, O King, that it exist further. If the King pleases, let the command go forth to exterminate it." But as the extermination was closely connected with a question of finance, as the people doomed to extermination were also taxpayers, the minister offered "ten thousand hundredweights of silver," out of his own pocket as an indemnity. And during the whole of the Middle Ages do we hear in Christian countries, "The Jews are different from us, they must be exterminated." But with the extermination of the Jews another important question comes in connection—the money question. When the nobility need money, they squeezed the Jews like sponges, and then left them in peace; if they were not in need of money, they killed them or drove them out of the country. When conditions were unsatisfactory financially, or the nobles were again financially embarrassed or was commerce or a city industrially engaged to be helped along, the exiled Jews were called back, or Jews from foreign countries were invited. Great promises were made to them, but those were only kept as long as the Jews, or rather their money, was needed.

Later on a megalomaniac, King Antiochus IV. Epiphanes, had the crazy idea, in contrast with all laws of nature, which created the finite diversity, to level all the peoples of the realm in religion, culture, language and manners. The Jews, however, were as ever differently organized than the other nationalities, and they could not be measured with the same standard. But a small number

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of God-inspired men, under the lead of the heroic Maccabean brothers, offered desperate resistance to the powerful King, and God vouchsafed them victory.

Still later, began the era of anti-Jewish literature. The Jews could not be pardoned for being different from other people, for not worshiping the deities of the other nations, for refusing to eat the sacrificial flesh that was offered on the altars of the idols for being circumcized. Therefore the most ridiculous stories of their origin were circulated; they were denounced as atheists, and their greatest sanctum at Jerusalem was vilified. It was said that they were the descendants of leprous sires, who had been driven away from Egypt. Their leader was said to have been the Egyptian priest by the name of Osarsip, who subsequently adopted the name of Moses. He had led them through a desert, there was no water, and they would have perished if an ass had not shown them the way to a spring and thus saved them. For that reason they worship at their temple, the head of an ass, and there they sacrifice annually a Greek. The name Jerusalem, in Greek Hierosolyma, originates from the fact that the city was built by Moses with the money stolen from pagan temples. And the whole people, it was said further, was but the dregs of the Egyptian nations and was, besides, driven away by them. Moses was ordained in his law to hate all other peoples. These and many other equally absurd malignments and lies were spread at that time by the enemies of the Jews, a nation which had the sublimest conception of God, to bear sacrifice for whch it was ready at all times.

The main representative and disseminator of those calumnies and falsehoods was the disreputable Apion, the greatest charlatan, coxcomb and liar of the ancient world. He wrote about the most heterogeneous things imaginable: on Homer, the pharmaceutic use of metals, the prostitute Lair, grunting fishes, deers with four antlers, Egyptian

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history, the islands of the departed, which he claimed to have discovered in Egypt, and many more things. For each question he had a ready answer, and had always at hand quotations from writings that had never existed. There existed nothing remarkable, which he had not claimed to have seen, no remarkable event at which he had not been present. In the Egyptian labyrinth, he said he had seen a statue of Serapis formed of a single smaroyd, which was nine yards high. He pretended to have seen magicians who set before their guests eatables which before entering their mouths melted into nothing, whilst the obolus, which they had played, always returned into their pockets. He also related that the shade of Homer had appeared to him, and disclosed to him the much disputed mystery of the city of his birth, and forbade him to disclose the secret. On account of his vanity, boastfulness and volubility, he enjoyed a sorry reputation. Emperor Tiberias called him *cymbalum mundi,* "the great bell of the universe," and Pliny applied to him the epithet *tympanum famae,* "the alarm drum of bad reputation." He himself claimed to be on a par with Socrates, Zeno, Cleanthes, and other great thinkers; he praised Alexandria, fortunate to be able to claim its own such a citizen as he was, and pronounced with assumed modesty that everybody to whom he dedicated one of his books, would be sure of immortality.

I have dwelled at great length upon this charlatan and liar, because so many of the later detractors of the Jews are not altogether dissimilar to him and like him have disseminated lies and calumnies throughout the world.

During a quarrel between Greeks and Jews in Alexandria, where there were bloody encounters in the streets, the Greeks sent a deputation to Emperor Caligula, of which Apion was the spokesman; the Jews also sent a deputation with the great philosopher Philo at the head. Thus stood Apion, the shameless charlatan and liar, and Philo, the virtuous and noble thinker, the philosopher in the noblest

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sense of the word, before the mind-beclouded Emperor, who deemed himself to be a God, desirous of being acknowledged and was acknowledged as such. Only the Jews refused to have his statue placed in their synagogues. "Why," shouted the half-demented Emperor to the philosopher, "are you different from all other peoples and will not acknowledge me as God." "Why," he shouted again, "are you different from others, and will not eat pork." The corrupt and demoralized courtiers loudly applauded these questions. Thus, a lunatic with his courtiers mocked a philosopher, whose teachings have perhaps had not less interest than those of Plato and Aristotle. But this philosopher was a Jew; it was true he was not like the others, but infinitely better than they.

That was not the last time that a Jewish Philo stood with bared head and broken heart before a Caligula, defending an oppressed people against the defamations of an Apion; alas, this drama was often repeated.

Ridiculous and silly as the calumnies of Apion may sound, they have nevertheless found many believers, so that even such scholarly writers as Plutarch, Tacitus and others, repeated them. *This* is also characteristic! *Calumniare audacter semper, aliquit haevet,* calumniate insolently is a Roman proverb, something remains sticking!

Characteristic is the description of the Jews by Tacitus. He knows very well that the Jews have only one God, whom they worship only in spirit (that means without image), and that this Highest Being is eternal, without change (that is beyond presentation), and immortal; and nevertheless does he say: "Moses has given them new customs, contradictory to all human custom; they hold impure what we consider sacred, and they permit what is forbidden to us."

The reproach that they differ from us again turns up.

Now, as to the accusations against Jewish literature.

During the Middle Ages, there existed very few native

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Christians who had any knowledge of the Talmudic or of other Jewish literary writings. Nay, a learned Capucin, by the name of Henricus Simensis, had an idea that the Talmud was a human being, so that when he quotes a passage from the Talmud, he adds the words: *Ut Rabbinus Talmud narrat,* "thus reports Rabbi Talmud." Nevertheless was the study of the Talmud frequently prohibited, and often were copies of the Talmud consigned to the flames by Order of many peoples. As they did not know what the Talmud really was, and looked upon every Hebrew book as a part of the Talmud, it got so far that in the year 1553, twelve thousand Hebrew manuscripts were consigned to the flames by order of Pope Paul IV. Some baptized Jews, of whom the renowned Johannes Reuchlin asserted that "they understand neither the Talmud nor Jewish litterature," gave testimony that the Talmud contained denunciations of Christ, of Mary, and of Christians; these assertions were sufficient to condemn thousands of Hebrew manuscripts to be publicly burned.

Some Popes had a better opinion of the Talmud, and even permitted its publication with the limitations to have the copies submitted to the Censor, and that they should not bear the title "Talmud."

In the sixteenth, seventeenth, and eighteenth centuries, there were many native Christians who industriously studied the Talmud and attained a good comprehension of it. Many of these scholars, like Selden, Lightfoot, Hugo Grotius, Schöttger, D'Anzns, Surenhusius, the two Buxdorfs, and others, made successful use of the Talmud, to elucidate the New Testament. Some of them became warm defenders of the Talmud and Hebrew literature.

In the beginning of the eighteenth century, books were published which advanced charges against the Jews, based upon extracts from Hebrew writings. Prominent among these writings was the well-known work in two thick quarto volumes, entitled: *Das neu entdeckte Juden-*

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thum," the newly-discovered Judaism," by Eisenmenger, who tore passages from their context, and exploited them to the injury of the Jews and the Jewish religion. It was reported, that he had surreptitiously attained admission to the Jewish Jeshibah or school, at Frankfort-on- the-Main, and became quite a Talmudical scholar. Eisenmenger calculated upon making a big fortune out of his book, and finally offered to withdraw it from circulation on receiving the sum of 30,000 thalers. But the Jews refused, and on their application and that of powerful friends, the sale of the book was prohibited by an imperial edict. Eisenmenger so grieved over the failure of the book, that he died because of it, a poor man.

Some books appeared before that time which had the object of fomenting hatred, fanaticism, and popular wrath, against the Jews by a denunciation of their literature. Most noted in the beginning of the fifteenth century were the writings of renegade Jew, named Pfefferkorn, who arraigned his former brethren in the most unmeasured terms, as enemies of Christ and Christianity. But he was opposed by the learned Johannes Reuchlin, a pupil of Levita. Another learned Christian theologian, Wagenseil, published a book, *Teka ignea satanae,* in which he embodied the surreptitious publication of *Toldoth Jeshu Notzri,* a slanderous account of the birth of Jesus, with a Latin translation, and also the *Chisuk Emunah,* by Rabbi Lippman, a defence of Judaism against Christianity. But these latter had little influence, as they only appealed to the learned. Of equally little influence were the writings of Hacksfrau, Wünfel and others, their arguments could be easily refuted, as there is not the slightest foundation for the charges which they brought forward, and they can be shown to rest on fabrications, lies, malignment, and the blackest of intolerance.

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Rabbi Benjamine's Experiment; or, from Generation to Generation

By Rabbi Joseph Leiser

Chapter XV

Jeffrey accepted the peremptory request to attend the Trustee meeting on Sunday morning, as a note of warning. He feared the consequences of the meeting. Many of his best friends, that is, those who had been loudest in their praises of his sermons, turned against him. The young men had faint suspicions of his sincerity, thinking that he intended to convert the entire congregation. Believing that, they had little use for him. When he entered the Trustee room on Sunday morning, there were five members present. They set about to cross-question him. "We want to know now," said Mr. Wile, "how true this article is, and what you really meant."

"I have explained to you gentlemen, individually, the import of my address; the article is a gross and foolish mistake on the part of the reporter who occasioned it."

"But," Mr. Wile persisted, "there must be something in it!"

Mr. Salsburg, a tall, sickly lawyer, with a sparse beard, interrupted and said: "There is a way, gentlemen, to do everything. Let us get at the facts." He remained standing, and Jeffrey seated himself, struggling against a great humiliation. This was the result of his idealism and his hope in humanity! The people to whom he came were driving him from them. A sickening sensation of disappointment came over him. He thought of Minna, and her great hopes of his future, the Cregans, and the great world they represented. His heart ached, and weariness overcame him. He longed to be free and shake the dust of their streets from his feet. Then his ears caught the drift of the debate that was going on. The cold, dis-

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passionate lawyer was speaking. He said: "The young man seems to think that our Judaism, the Judaism of our fathers, must give way to a universal religion. He argues for a day of greater fellowship. This I take from his sermon."

"You are mistaken, you don't quote me accurately," Jeffrey cried, the flush of anger reddening his cheeks. Several of the Trustees jumped to their feet, and after a few words, Salsburg was permitted to continue: "We understand the English language. Will the gentleman please tell me whether, in his opinion, Judaism will ever become extinct? Does he mean to tell us, that some day there will be no more Judaism; that we are hanging on, as it were?"

Jeffrey replied: "I mean to say emphatically, that our prophets teach us to attain such a comprehension of life that no religious differences need separate us."

"Then I object to what you preach! I don't understand religion in that light. When the day comes that they have no more Judaism, it is better for us to be dead. We have built this synagogue to teach our children the glory of Judaism." Jeffrey saw that there was no need of argument. He said: "Gentlemen, we are absolutely at odds; let's come to a reasonable understanding. The time has come, when we had better put aside our old narrowness and bigotry, and teach all people the truths, as proclaimed by the prophets. Man is more important than Judaism!"

"That is an insult!" Wile said, jumping from his chair. "A man professing to teach Judaism to say such things!"

"That's what I understand by Judaism," Jeffrey returned.

Hertz managed to ejaculate, "He is going to marry a Schiksa." Jeffrey was silent. "He doesn't say anything," exclaimed Hertz.

"The gentleman does not seem to deny it. Then the Jewish Ministry is no place for him," said the lawyer.

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"Gentlemen, on this question I reserve a right to be silent," said Jeffrey.

Wile arose and said with great feeling, "We expect a Rabbi to be true to our religion, and not play the hypocrite." For he felt that Jeffrey had admitted Hertz's charge, and with that charge the imputation of wishing to sever himself from the Jewish religion. Jeffrey had arisen, resolved to hear no more, but a rap on the door stopped all conversation, and when it was opened it seemed to Jeffrey as if an apparition stood before him, for there, accompanied by one of the young men of the congregation, was Minna, dressed in a traveling suit, and smiling. The members of the Board of Trustees were astounded.

"I beg your pardon, gentlemen, for intruding, but I am so anxious to meet Mr. Benjamine that I came here, thinking that you held services this morning. I hope that I have not been too bold—" she checked herself. The faces of the men before her were stern and resolute. She turned to Jeffrey and felt for his hand. The marble pallor of his face troubled her. No one said a word. She released Jeffrey's hand and moved, and with a supreme effort she exclaimed, "Take me away, take me away!" piteously. Her tears roused Jeffrey, and he said to her, "Come, Minna, let's go now." They started toward the door, but the Board had already recovered its fright, and Mr. Wile was on his feet again.

"Gentlemen," he said, his voice quivering with anger, "this is the most shameful meeting I have ever been called to attend. We want to know what right any one has to come into our meeting. It is presumptuous!"

Jeffrey left Minna's side and faced Wile, who tried to over-awe him, and said: "If you want to know what this means, Mr. Wile, I must tell you that it is not your concern."

"Jeffrey, please come away," Minna cried, coming to his side, "it is my fault; please come!"

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"This gentleman is engaged to be her husband," Wile retorted.

"I must sever my relations with you entirely. You may consider my resignation in your hands," Jeffrey said.

Salsburg's legal mind would not accept such a resignation, and he said: "There is a proper way for everything!"

"This is my way of doing things!" Jeffrey exclaimed.

"You are under contract, Sir," the lawyer retorted.

Minna interrupted: "Gentlemen, I must beg your pardon. I don't know what possessed me. I thought you had services, for the young man who escorted me here said so!" She turned to the door, but the young man had conveniently slipped away. But the Board did not heed her. Wile was on his feet again. "Sir, we must understand one another. Is this your intended wife?"

"I decline to answer," Jeffrey replied, and moved toward the door.

"Tell them, Jeffrey, that we are engaged, if they must know it," Minna pleaded.

"I am sorry for you, Miss," Wile muttered, and he added, "the man's a humbug. We are Jews and proud of our reputation, and we have never had a rabbi who dared to do and say what he said; I am sorry for you, Miss."

Jeffrey said nothing further and left the room with Minna.

The church bells were ringing in various parts of the city when Minna and Jeffrey left the synagogue. A genial glowing sunshine warmed the frosty air and banished the depression of the trustees' room. There were many churchgoers passing to and fro, and at the corners and at the railroad depot were many cleanly shaven young men, staring idly at the passing crowd. They reached the square, the geographical centre of the city, where the historic court-house was situated; its dark red sandstone was almost black. Jeffrey pointed to the court-house and said, "There

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have been many famous meetings held there, and it would not be perverting history to say that the Civil War started in that building. It was there that Lincoln made his speeches and the trouble began."

"Thank heaven, Jeffrey, that you are calm again," Minna said fervently. All trace of her fright and terror had left and her eyes were radiant with happiness.

"We might as well be unconventional. Let's take a street-car ride. Everybody is in church, excepting the pious, and they are asleep." An acquaintance passed by and Jeffrey bowed. "That's one of my grocer friends. . . But let's take another car, and I will tell you what the trouble was. I had a chance of buying a horse." They stepped into an old rain-washed car. There were a few passengers there, who stared awkwardly at Minna.

"Now what's the horse deal? she asked, covering him with her smiles. "I have a friend, a Mr. Seligsohn, who has been very good to me. He was in my room and saw your picture, and at once recognized you as the daughter of Sarah Chase." "That was my mother's name," Minna said. "Then I have lost my horse," Jeffrey mumbled. "But the most interesting part of the story is that Mr. Seligsohn confessed to me, what do you think?—that he once loved your mother." "Oh!" exclaimed Minna, in an awe-struck tone. Jeffrey feared that he had wounded her.

When the motorman stopped his car they were the only people in it. The car stopped with a jerk. Minna was jostled. "Everything is out of gear to-day," she said, despairingly. "The street-car does not move smoothly. Let's walk back to the town. Perhaps the morning air will restore us to our senses." They started on their walk back.

"Now we can talk more sensibly," said Jeffrey. "Let the ghost of that meeting be kept away. I was never so surprised in all my life as when you came." "We were

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staying at Preoria last night," Minna replied, "and I saw a railroad excursion billed to this town, and I thought that I would surprise you. What does it all mean?" He explained as best he could the effect of his liberal sermon. She made no comment, but moved along thoughtfully.

They had now reached the more civilized part of the city and were then on the sidewalk. Finally she said, "I am the cause of it all. I should never have come to your meeting." "It was not at all your fault," Jeffrey assured her. "They were dissatisfied with me, and there was no other way of showing their dissatisfaction. You were a convenient pretext. I must tell you, Minna, that was all a sweet illusion on the part of our dear old professor. He never understood the people. It is worse than foolish to begin reform in a small city. I never understood that. I never knew what my profession meant. People are not ready for reform; not in these towns, anyway."

"That's despair, and you cannot afford to be in that state of mind just now. If you only knew how much I have thought of you, and how often, at my piano, you have been my only audience, you would not give up so easily." His eyes spoke the thanks and courage her words inspired.

They reached the centre of the city and from some neighboring church the congregation was departing. They felt in a very exultant mood. Jeffrey invited Minna to dine with him at his hotel, but Minna said, "We might as well go to the Leland Hotel, where I am stopping; change of scene may clear your thoughts." Jeffrey then spoke almost at random, her sympathy giving impetus to his speech, and he railed at the smug complacency of the town, the smallness of its inhabitants, but she hushed him and soon started to play one of Clementi's sonatas on the parlor piano. Some traveling men, hearing the music edged their way into the parlor, and she stopped. The dining-room being open, both of them entered and were

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given a small table in a distant corner of the hall. Minna told Jeffrey that she must be with her company the next day. "But you must meet Seligsohn," said Jeffrey.

Minna changed the subject. She detailed her experience of her concert trip. She told him of the likes and dislikes of provincial audiences. She said: "My manager insists on having show pieces. He wants Liszt on every programme because he is so noisy, and people like noise. I begged the manager to let me play Clementi. People love odd names, and the odder the name the more they enjoy the music, or pretend to. Your manager is the greatest humbug, and my manager excels them all. What an abasement of art it all is! But we have a pleasant time in our company. One of the girls is chaperoned by her mother, who sometimes makes fudge, or butter-scotch for us, and often we have quite a little time among ourselves trying to drive nostology from our camp. So you cannot blame a poor forlorn creature for coming over here to see you." He did not blame her, but rather thanked her for coming his way at a very serious moment of his life, and he detected the dark lines about her eyes, although she tried to be cheerful.

After they cracked some almonds, the last course in the long menu, they returned to the parlor to plan their afternoon. "Let's pay a visit to my study," Jeffrey suggested, as they entered the stuffy parlor. "My study is merely my study. After that we can wander about the city. It is too bad that Seligsohn is not here; he has wonderful persuasive powers, and although you do not believe what I told you of him, I think he can convince you. He has seen your mother, he has seen your picture, and to-morrow he will see you yourself." "I shall never believe what you told me of him," said Minna, protesting.

They left the hotel, and went to Jeffrey's study. When Minna entered it she peered about in every nook and corner, and exclaimed with naive delight: "And this the den you

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have so frequently described!" "Here it s that I plan my sermons and build my castles in the air; but one bubble has burst. The fact is, I am no longer a rabbi."

"But you are," she said, emphatically, dropping the book she held in her hands. "Has my visit upset your plans?" "I have been juggling with fate, and now the bubble's burst. I can never mend it."

"I cannot understand your enigmas; you are not concealing anything, I hope?" "I have resigned, and I daresay they will accept my resignation. Let me become your private manager. It will be a happy trip about the country. Perhaps I can sing a song, or recite a piece as 'The Face Upon the Barroom Floor' or 'Curfew Shall Not Ring To-night!'"

Minna put her hands on his shoulders and peered into his eyes. "Jeffrey Benjamine! You are not telling me all you mean, all you wish to say!" "Minna, I am a Jew, and you are a non-Jew and we two belong to different spheres of society. The truth of the matter is, I have mistaken my calling and must leave the city. No one will understand me. I have failed to win their approval of the preachment of the good old professor." "Is that all?" she asked solemnly. "I do not know who I am, and what I am to do in this world."

"Jeffrey, you have changed since this summer," Minna sighed, "I fear we have mistaken ourselves." "We have not mistaken ourselves; we have mistaken our people."

"You certainly need a change of atmosphere,—some new thought." "I need some assurance that there is a liberal religion, and that people are ready for it, and that I am to be a leader."

"But that is sheerest folly; you must build up a following, and if your convictions are true to them, the following comes." "I have tried to lift the synagogue to the plane of an ethical platform, and I have failed." He said this with conviction.

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"I cannot believe that you, my hero, will say that you have failed. I have loved you and have come to you with that love, and if there is any conviction in you, you must proclaim that truth. If they will not accept you here, go elsewhere. I dare to love you. I have hopes in you and believe in you. When you told me of your plans it was your ambition that glowed in my heart and breathed my love for you. You are trying to disown your better nature. There is a future for you." She sank into a seat and hid her face.

He paced the room and his brow wrinkled and he was somewhat humbled in hs opinion of himself. He had never seriously considered the facts. Had his convictions been stronger, he would have left his father's house and entered the wider sphere of ethical religion. He had argued it out as a theory, but now he was confronted by unyielding facts. It was a question of humanity or Judaism. As he paced his room he seemed to be ascending a ladder each round of which fixed some new conviction, placed firmer some impression, and before he was aware of it, he stood before Minna looking into her eyes, feeling the throbs of inspiration that destined him for a higher calling.

"This is the study," he said, "where I fervently, have tried my soul and understood my profession. I know now where duty calls me. I thought my first words would bring the people to me, but they came in few numbers, heard me listlessly, and then left, uninspired by me. I could not arouse them had I the eloquence of a Demosthenes. I married some of them and buried others, and dwelt in their small life, narrowed my soul to their unenlightened minds, and would have finally become one of them, biassed and crippled as they are, would have seen my soul wither, but I prayed for help, and see, you came!"

"Come, leave this city and go out into the world. You are dying here, and I did not know it." Tears were in her eyes; she held his hand firmly.

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He said, "Minna, you are my destiny; and you and Seligsohn are the only two people who ever cared two straws for what I said." His banter brought a smile to her lips. "I am so happy to see that you have overcome any uncertainty. I know you are destined for better things. Why not go to the Ethical Culture School of New York?" "We shall speak of that later," said Jeffrey.

He proposed to her that she should wait for Seligsohn. It required some persuasion to induce her to remain over night in the city. They visited Lincoln's home, and returned to the city by way of Stilwell Street. "You cannot really accuse them of narrowness," he was saying, as they bowed to someone on the street, "they have been accustomed to it. To some, the call of the world comes sooner than to others. At heart, they are very good people, and kind to one another, but the rabbi has always been a sort of social necessity to them. They do not understand." He suggested that they visit Mrs. Fischer, who sympathized with him in all his endeavors.

They arrived at her house and found her at home. Jeffrey introduced Minna, and Mrs. Fischer gave her a motherly welcome. She was quite garrulous. "I told the doctor," she said, "he ought to be pitied for living in a small city; he is of the large city; but come in, I will make a cup of coffee. I am always glad to meet people socially." She ran out of the room, and in spite of their protests she set the table and loaded it with the choicest cakes and cookies. "I do this in your honor," she said to Minna. "I am so glad to have met you," Minna said ardently. Mrs. Fischer accepted the compliment kindly: "I am the mother of sons, and hope to see the day when they will bring daughters to me, and if they are like you, I will never object, even if they are gentiles." She continued, "Dear me, how they are talking about you! First, before you came, Mrs. Hertz was here; she knows I like you, and she told me so much about you that I ordered her from the house."

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"I have resigned, you know," said Jeffrey.

"Really, I am so sorry."

And so the conversation continued. When Mr. Fischer returned from his card game they arose to leave, and Mrs. Fischer's last words were "I wish you much joy!" Minna said, as they rode away, "That's a dear woman."

'She is the only one of a very small minority. Officially, she does not belong to the congregation; her husband is too poor."

"I believe it is all in ourselves how we receive people and what we make of their friendship."

Their afternoon coffee unfitted them for the elaborate dinner of the Leland Hotel, and Jeffrey persuaded Minna to dine at his boarding house. After supper, they attended services at a Congregational church. The evening being singularly calm and quiet they strolled about the city, and even ventured out beyond the city, beneath the stars, who keep the eternal watch of life and death, who see the panorama of small things and large, and make no comment. The vigilant stars, who are silent observers, feelingless, yet somehow keeping the secrets of humanity locked in their bosoms.

Seligsohn arrived in a hurry, as usual, and there were many little things that demanded his time before he could devote himself to Jeffrey and Minna. Finally, when he had disposed of his business, he sat down with them to breakfast. "How pleased I am to be with you," he said. "We traveling men are busy fellows; always on the go, and every day new scenes, new faces; it isn't possible to keep a serious mind in such a life." And then followed a cheerful and invigorating discussion, in which Jeffrey tried to appear merry. But the news of the past few days could not be kept back. Jeffrey finally said: "Everything has happened since you left last week; I have resigned, for one thing."

Seligsohn became serious. "What's the trouble?" he

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asked, gravely. Jeffrey explained to him the events of the meeting, and of Minna's untimely arrival. Minna interrupted, "The young man told me Jeffrey had services." "And then, without any ceremony," Jeffrey continued, "they started to insult me, and I resigned. I do not mean to submit to any further insult. I brought them the best I knew, and sought to give them a wider view of life; but I have failed." Minna begged of him, "Please spare me a repetition of your despair, and look upon the bright side of it. It is true, they made me feel as if I was inferior to them, as if the brotherhood of man had been preached in vain."

"It is much better than it used to be," said Seligsohn shyly. "Better than it used to be in your mother's time." A deep flush spread over Minna's face. Seligsohn lowered his head and picked a few crumbs from his plate. Finally she said: "It is so hard to me to hear, and yet I have been so eager to learn something of my mother's romance. It was a secret until Jeffrey told me of it, and then I would not believe it. Is it possible?" There was a pause.

Seligsohn said slowly: "Originally you came from these regions, and your parents lived at Bergen, and so did I, but that was before the war. It will not offend you, however, if I tell you I was once engaged to Sarah Chase. We had ever threatened to elope. I immediately saw your resemblance to your mother. Your mother was a dear girl. She must be a noble woman." His words brought a look of gratitude to Minna's eyes. "Thanks for saying that; it is so kind of you. My mother is so dear to me, and although we understand one another, I have not yet told her of my engagement, but I will as soon as I return home."

"When you reach my age of life, you will say life is worth living. I say that advisedly, because I have had my share of disappointment and failures, but what can be more delicious than to meet you too, both of you so young,

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so eager, so ambitious and high-minded, and to me, Miss Rivington, you seem a part of my life. I see in you your mother."

"It is romantic," Minna said enthusiastically. "It seems like playing a rôle in a great drama, in which the same characters recur at various times in different places." "That's what interested me in Jeffrey," Seligsohn added, "you see I call him by his first name." "You may call me also by my first name," Minna said generously.

"Minna is a family name with me," the traveling man remarked, ordering a second cup of coffee. "My mother's name was Minna."

"That throws much light on our family history," Minna declared. "Now I know my mother's reason for being so liberal and for being so kindly disposed towards Jews, and I know, also, the origin of my name."

"Now let me tell you what I have in mind," said Seligsohn, and he brushed the dishes aside and they drew closer to him. "We have been roaming in our talk, but this is the point. You are engaged. We Jews have been closed in our quarters so long that most of us do not know much of other people. We have a conceit that we are the best people, and intermarriage is frowned upon."

"It is contrary to the very best in Judaism," said Jeffrey firmly. "The best in Judaism is universalism. The prophetic spirit is opposed to clannishness and levitical exclusiveness. For these clashings rabbinism is responsible on the one side and fanaticism on the other. It is time for us to break away from it."

"That's the situation," said Seligsohn, with conviction. "We are more liberal to-day than we were in your grandfather's time, when I was about to run away with your mother. He was the most slandered man of this region, was your grandfather. His free thought was, in his day, a pretext for much abuse. To me, Judaism is a religion of ethics."

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"Exactly!" Jeffrey exclaimed. "As Jews, we are supposed to admit all men into our fold. We no longer adhere to a race Judaism. I don't believe, as Americans, we can afford to have a nation within a nation. That's absurd. We are Americans, and our Judaism is only a means of realizing the best in America, and when the means has been absorbed, it is needless for us to cling to it after we have outgrown it. Judaism is a part of democracy; they are synonymous."

Minna gazed at him with eyes of admiration. "This is all a revelation to me!" Minna exclaimed. "I have never realized what a chasm there may be between us."

"It is a chasm of prejudice; a chasm which would separate both of us; as Mr. Seligsohn was severed from the one he loved. We are children of this age and we must pave the way for better things. Judaism has been too long a religion for Jews only. It ought to be uplifted by the prophetic spirit, the spirit that does not exclude Jesus or Paul. Our religion belongs to humanity because it is the salvation of humanity."

The traveling man agreed with him. "A man who, in your profession, has no more to do than to obey the dictates of some narrow minds ought to quit the profession. Here in this town there are a number of well-meaning persons; but they are not a serious people."

"I came to this town with the intention of being a leader," Jeffrey said. "God knows my own views have changed. When I left college last June my college sermons were devoted to the race Jew and we wished to preserve Judaism for the Jews; but that was my mistake. We belong to America; our country is our religion. We have outlived Jewishness. The ethics of democracy is the religion of Judaism. The reform movement of Judaism is not reform when it stops short of its final amalgamation." The business instincts of Seligsohn interrupted this burst of oratorical discussion. He saw that it was necessary to check

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Jeffrey's exuberance. He said: "This is an odd place to argue religion and to plan religious compaigns. In this room the politicians bicker about franchises, and what not. At any rate, I hope you will get away from this town." "We have had enough religion for one morning," Minna attempted. "Suppose we change the subject."

Her suggestion made Seligsohn whip out his watch. He glanced at it and quickened his departure. He promised to meet Jeffrey at dinner and begged to be excused to attend to business. He said good-bye to Minna with much feeling, hoping to meet her again.

Minna and Jeffrey explored the city. Minna chatted of her music and her authors, and incidentally of her mother and school, her own life and her own little combats against pride and prejudice. She had studied Matthew Arnold and quoted him frequently, and while she was in this amiable mood her train came in. She had been so happy with Jeffrey that the unhappy scene in the trustees' room faded from her memory and it was she who cheered Jeffrey when he escorted her to the depot. The engine was puffing and snorting and there was a busy crowd leaving and entering, some confusion and shouting and much bustle; and before Jeffrey knew it, there was Minna peering at him through the window of the parlor car, and he was left alone again in his country parish.

To be concluded.

The Limitations of Socialism

By Solomon Schindler.

What would we do without enthusiasm? Could the world ever come along without enthusiasts? There would never have been made any progress in this world had it

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not been for enthusiasts, who, ignoring all obstacles and hindrances, sometimes sacrificing their own lives, press forward and lead their inspired followers to success. To the enthusiast the word "impossible" does not exist. He thinks he can make the impossible possible; not alone will he keep up the fires that burn within him, but he is able to kindle similar fires in others from their flames. We might as well endeavor to light a fire in a furnace while closing all the draughts and thus excluding the oxygen of the air, as undertake any work without enthusiasm.

Socialism and socialists cannot be accused of this lack of enthusiasm, but unfortunately enthusiasm has one great fault, namely that it will close its eyes to obstacles and limitations. In fact, were it not for the closing of eyes against impossibilities enthusiasm would not be enthusiasm. Let us leave alone for a moment all the hopes which Socialism harbors, and face the difficulties that possibly may beset our way. If it should happen that the limitations to Socialism which I intend to treat are not at all limitations, but merely banks of clouds that would vanish upon our approach, so much the better, but if they should prove to be real it would not be harmful, to at least, look at them.

This universe is held together by the balance of the centripetal and centrifugal forces. The one attracts the earth and the other planets towards the sun as their centre. If this force were given full sway all these worlds would fly towards the sun and be consumed by his fires. But the other force tends to draw these very planets away from their centre. If this force was given full swing the planets would flee their centre, and be sent drifting into space to perish there. The just balance between them keeps them in their regulated routes from which they have not deviated from the beginning of their existence by a hair's breadth.

Also in the mental and intellectual life of humanity we find represented these very same forces. There is on the

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one hand the desire of people to remain closely connected with the set to which they belong. A mother is happy when she can have all her children, and as the case may be, children's children, around her, and for the children there is "No place like home." In a similar way this desire for concentration caused by the centripetal force manifests itself in what we call home-sickness, when away from the centre, or in a larger sphere in patriotism, in the love for the place where one's cradle stood. If this force were alone dominant human society would long have been extinct, because the close contact would have produced a kind of dry rot. Nature has wisely counteracted this tendency of staying at home. There is in the human heart also the desire of fleeing that centre of seeking one's fortune far, far away; there is a time when in the youthful breast swells up a spirit of adventure, when the young want to leave the parental nest, when they want to go hunting after imaginary happiness and think that they will find it on the other end of the world. Again, I say, had this force ever had the right of way it would have destroyed all affiliation, and mankind could never have been consolidated into any sort of a group. Balancing these two forces nature has provided for healthier conditions.

When we look back upon what we may term history, in a general way, we will find that there has been going on a process now of centralization, now of decentralization. The Tower of Babel, of which the book of Genesis speaks, has been built not once, but frequently. There has been the effort on the one hand to keep the people together around the common centre, to build large empires under one government and on the other hand there were subsequent efforts to scatter and break up these large empires.

If Socialism is anything, it is the endeavor to concentrate all mankind into one common brotherhood, to regulate an individual intercourse from one central point of view. It is the endeavor to make all work for all and the

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community to guarantee the well being, economic and otherwise, of the individual member. Will that not destroy the balance of the two forces, centralization and decentralization, or in other words will it not destroy individuality, which, in his opinion, was as necessary to the well being of a community as would be the socialistic enterprise itself.

There is no question in my mind but that which we may call individuality will be limited, and must be limited by Socialism, precisely as in the outward march of mankind to civilization the individual has been shorn of many rights in exchange for conveniences which he received through the communal action. Even to-day a man living in a rural district is less restrained in personal liberties than is a person who is the inhabitant of a congested district in a populated city, but as a matter of course he does not enjoy as many conveniences as the city offers, nor the opportunities which he can find there. Thus you will see that the weight of balance between individuality and sociality has been already shifted to quite an extent to one side. It only remains to determine how far it can be removed further to the one side without making the whole fabric collapse.

II.

One of the main principles of Socialism is the intention of procuring equality of all the members of human society. Nothing irritates us more than the thought of inequality, the thought that some one is our superior, the thought that we should submit our own wishes and desires to the dictation of somebody else. More than one hundred years ago the framers of the Constitution of the United States opened their declaration with the preamble that all men are born equal. Was this proposition a true one? *Are* all men born equal? There exists no equality whatsoever which might be called *natural*. Neither physically nor mentally are people born equals. The one brings into this world a strong bodily frame, and a healthy constitution, the

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other is a weakling, and his sickly constitution does not permit him even to enjoy the pleasures of life, not to speak of it, that it does not permit him to enter into what so aptly has been called the strenuous life. One is born with a mind clear and concise, able to grasp and to solve the most difficult problems of existence, another has a mind as dense as a brick, lacking all perspicuity. The one is psasionate, another impassionate; one has magnetism, the other will be unlovable; one is born with beauty, the other is homely, and thus I could continue with a list of opposites *ad infinitum.* In the intercourse of the individual with other individuals all these differences in the make-up of a person have counted, and will forever count. We will love what is lovable and homeliness will repel us. The humbler mind will always yield to the command of the greater mind, and if artificially an equality of all these various differentiations were established for the time being it would not last a week before the old inequalities would become again visible.

We may, therefore, dream of equality under a socialistic *regime* and it may be true that in some measures the hardship of inequality might be alleviated by Socialism, that especially economic equality might be placed upon a fairer basis, but here we do meet again one of the limitations of Socialism in regard to the possibility of establishing absolute equality. To be sure more equal opportunities of development will be offered under this new state of society, a still greater equality before the law will be the resultant of socialistic efforts; economically man may become less unequal; but somewhere a limit must be reached because the different gifts with which nature endows its creatures will bring forth inequalities and a submissiveness of the weaker to the stronger even in the most elaborate state of affairs that will attempt to prevent it. When studying the question of Socialism let us, therefore, not overlook this limitation.

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III.

Man is like the plant, the product of the soil upon which he lives. The shade of a man's skin is not merely a play of nature; it is the outcome of the soil upon and of the climate in which people live. Place white people in the interior of Africa. Let them live there for a requisite number of generations—time being no object—and they will change into negroes. But not alone is our body the product of the soil, but also many principles of our mental or psychic qualities. You will find, that the Eastern mind can barely comprehend the Western mind and vice versa. You will find that North and South differ, and will forever differ in their views of life. The Westerner and Northener love a life of labor and effort. Compelled by climatic conditions to secure sustenance for a long winter season they are restless and find their greatest pleasure in planning, working and accumulating. The Southerner takes life easy. He cannot see why he should work to lay up for the next day. He needs little and that little Nature grants him almost without any effort on his part. Those of you who are familiar with the habits of the various races well know that in southern climates you cannot tempt people to work with an offer of high wages. Whenever they have earned sufficient to bring them over the next day they cease work and cannot see the necessity for any renewed effort. They wonder at the restlessness and the nervousness of our strenuous life, as we wander at their indolence and phlegm. If you wish to see these two classes typified just look at the picture of Alexander the Great and Diogenes, the one restless and ambitious to conquer the whole world, the other satisfied to possess nothing and to live in a barrel. Alexander with all his power possesses nothing that Diogenes would want. You all know what Alexander said at that famous interview with the philosopher, when the latter requested that as the only favor which the King could

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give him he would step aside to allow the light of the sun to reach him, namely, "If I were not Alexander I wished I were Diogenes." I might say if we were not Westerners and Northerners it would be happiness to possess the views of life of an Easterner or Southerner. Now under Socialistic conditions which will need the co-operation of all mankind for one object, how will it become possible to balance these two different kinds of temperament. Will the Northerner work day and night, as he is driven to by his nature, and allow the Southerner to indolently look on and partake of the results of his labor, or will he apply forcible means to change the nature of the Southerner? As little as the Southerner could persuade the Northerner to take life easy as he does, so little could the Western mind persuade the Eastern mind to take life a little more seriously. Possibly under Socialistic conditions groups might be formed by the various races and nationalities which, while working out their destiny independently might interchange their products, but the real home of Socialism could be only in the temperate zones, and then even only in their north-western part. The two temperaments, however, would always clash, and the ultimate object of Socialism, which is to unite all mankind into one social body, would thus fail of realization.

Inasmuch as possession is the root from which most of our troubles come, and which Socialism will attempt to modify, if not to remove entirely, it must be presumed that in this future state of society, when to possess will be cumbersome, and when to own property will be a burden, because there would be no need of personal possession, human nature will have to be changed in such a manner that the desire for private accumulations of property will become nil. It is impossible to think of Socialism and at the same time of the possibility of one member of the Socialistic community to own more personal property than does another. How far will it be possible to reach that ideal? When you look into life you will find that it is not so

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much the use which we make of our possessions that tempts us to accumulate, but it is their display. Do you suppose for a moment that the wearing of a high-priced jewel would give pleasure to the wearer if at the same time everybody else would be decorated with a similar ornament, or if everybody else would know that the jewel is public property, and was only loaned to the wearer for the occasion? The main reason for our desire to be what we call *rich* is ostentation. We wish to impress other people that we possess more than they do, that we can afford to indulge in extravagances that others cannot. We are as yet so constituted that we wish to possess for the sake of possessing and for no other reason, and in this very experience we meet again a limitation to Socialism. In how far will Socialism succeed doing away with personal ownership? How much of personal possession will it be able to grant to the individual? If the right of personal possession is conceded Socialism would cease to be Socialism, because in a short time some would possess again the lion's share of all the accumulations of wealth, and others would possess nothing. The abolition of poverty would then be as much of a failure as it is to-day. I will not say that people might not be trained to discard the desire for possession, that under new and better conditions human greed might be obliterated, but I am doubtful as to the limit to be reached and again I fail to see where the line might be drawn.

V.

With all my enthusiasm for the success of the socialistic idea I cannot resist mentioning one last limitation, which, in my humble opinion, is one of the most important. This limitation might be best expressed in one word, namely, time. When we behold the many ills, natural and artificial, real and imaginary, from which mankind is suffering, when we behold the fierce struggle for existence, when we see abject poverty by the side of the display of

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magnificent wealth, when we observe how one child comes into this world, as the saying is, "With a golden spoon in his mouth," the heir of uncounted millions of dollars, and another is born in a garret needing even a few rags wherewith to cover his nakedness, we feel that something should be done to ameliorate conditions. We then look about for a remedy and one of these remedies offered is Socialism, but then we want to see it take effect *at once,* we think that by some acts of legislation we might be able to change all these unbearable conditions, as if by the touch of a magic wand. Can you blame the day laborer, who in times of depression, when he is unable to sell in the market the only thing he has to sell, viz: his labor, and grows hungry, is freezing and is denied the very necessities of life, that he becomes in the simplicity of his mind a Socialist, thinking that if he only could join with a sufficient number of others in order to change this state of affairs, a change for the better might be possible? Yet Socialism will never be the outcome of one act or one set of acts of legislation. Neither will it be or can it be the product of a *sudden* reversion of all human habits. The most important limitation of Socialism is *time.* It will come, it is bound to come, but at what time? A Socialist must be the most patient of mortals, he must be unselfishness personified. He must never wish nor hope to enjoy the fruits of his labor; he must never wish nor hope to see even the blossoms upon the tree for the growth of which he plants the seed. Of course, it is a poor consolation to a man to say to him work for better conditions, but you will never enjoy their fruits. People want to see the result of their labor, but Socialism is an ideal that does not concern itself with any individual or any group of individuals, it concerns all humanity. The life of humanity, however, is counted not by single years, lasting from January first to December thirty-first, but by centuries, yea, by millenniums. The individual with his individual joys or sufferings

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is of no concern in the aggregate life of humanity, and in its aggregate destination. We also overlook the fact that we have to grow into a new order of things and can never jump into them. We fail to see that we must be fitted for them as they have to fit themselves to our needs. The old story of Rip Van Winkle remains forever true; after an absence of a long term of years we become unfit to live in the time that so suddenly bursts upon us. We must observe every one of the little changes, accustom ourselves to them in order to ultimately enjoy new conditions. If a state of affairs could be established of a sudden such as enthusiastic Socialism describes it, hopes for it, and works for it, we ourselves would be unhappy in it. I have seen children taken from the slums of a large city and suddenly placed into the most beautiful surroundings in a country home and they were not happy there. You would have thought that the beautiful sky over them, the trees, the shrubs, the meadows decked with flowers, the sight of animals which they had never seen before, would fill them with rapturous joy; no, I found them in tears and when I asked them for the cause of their lamentation they told me that they missed the stoop of the hovels in the narrow street in which they lived. We too would miss the stoops if we of a sudden would be transplanted even into the best social conditions that the world has ever seen. How much time will be needed for the transformation? Can *you* tell? I cannot, and there you may behold again a limitation of Socialism. Many generations of workers for the cause and enthusiastic workers at that will have to come and to go before our hopes will be realized and the advice ought to be impressed on every Socialist that it is futile for him to ever expect to enjoy the fruit of his endeavors. The true Socialist must work for others, not for himself. He must be patient and no matter how much humanity may suffer at present he must not attempt to hurry the transformation. Mankind has consumed many millennium

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before it has reached our present state of civilization, but it has advance nevertheless. So will mankind continue to advance, but at a tempo which we cannot prescribe for it. The mediæval times were not changed suddenly into our present system of industrialism. Hundreds of years were required for the change. There may have been people living at that time who in a prophetic vision saw that an age would come when there would be no need of walled cities and castles, when there would be no need of putting on armor if one wished to travel a few miles in order to protect himself against hostile attacks, but supposing one of these ancient knights or knaves could be revived and be placed in the midst of our civilization, would he be fit to live in it a happy life? Indeed *time* is one of the foremost limitations to socialistic efforts, not a barrier, not an unsurmountable obstacle but the very limitation which in studying the question, we should not ignore.

Our Book Table

BIBLIOGRAPHICAL.

Under this heading will be given the titles of books, magazines and newspaper articles appearing up to the 15th of last month, which may interest Jewish readers.

Crown of a Good Name. Service for Confirmation for Shebuoth. Arranged by Dr. Henry Berkowitz. New York: Bloch Publishing Co.

Neueste Prinzipien der Altestamentlichen Kritik. Prof. Edward Koenig. Berlin: Reinge.

Tales and Teachings from the Pentateuch. By Mrs. Joseph and Re Henry. London: Greenberg & Co.

Articles of Jewish Interest

Bischoffsheim, Mrs. H. L. *Jewish Chronicle*, March 21st.

Cultivation of Vacant City Lots. *American Hebrew*, April 11th.

Economic Conditions in Jerusalem. Rabbi Martin A. Meyers, *Reform Advocate*, March 22.

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Gordin's Kreutzer Sonata. *American Hebrew.*
Gabirol, Solomon: The Poet of Kesser-Malchus. Dr. Herman Baar. *Helpful Thoughts*, April.
Jewish Juvenile Asylum (A) at Last. Dr. M. H. Harris. *American Hebrew*, April 11.
Jewish Theological Seminary of America. *American Hebrew*, April 4.
Mediæval Jewish Poetry. Rabbi E. G. Hirsch. *Jewish Comment*, April 11.
Purim, Origin of the Feast of. Rev. Geo. A. Kohut. *Jewish Comment*, March 21st.
Rachel, the Tragedienne. Walter Blumenthal. *Jewish Exponent*, March 21st.
Religious Phases of the Juvenile Court. Joseph Sundheim *Jewish Exponent.*
Religious School Pedagogics. Judith Solis-Cohen. *Jewish Exponent*, April 11th.
Schools of Modern Jerusalem. Rev. Martin A. Meyer. *Jewish Comment*, March 28th, April 11th.
Zangwill, I. The Model of Sorrows. *Cosmopolitan*, April.

Here and Abroad

The news here given is intended to be for the four weeks ending the 20th of the preceding month. Foreign news ends, of course, a few days earlier.

Rabbi Julius H. Meyer has been appointed a member of the School Board Commission, of Milwaukee, Wis.

Mr. Israel Abrahams has been selected to succeed Dr. Schechter as reader in Talmudic Literature and Rabbinic at the University of Cambridge, England. It is an open secret that Mr. Abrahams has been mentioned in connection with the presidency of the Hebrew Union College. His election to succeed Dr. Schechter at Cambridge will no doubt determine him to remain in England.

The Astor Library has received 2,375 volumes and 2,500 pamphlets, a specia collection of works made by the late Simon Sterne, whose widow made the gift.

The late Samuel W. Rosenstock, of San Francisco, besides giving a large amount of money to various Catholic, Protestant and other Christian institutions, left the following sums to Jewish societies: To the Pacific Hebrew Orphan Asylum and Home Society, $10,000; the Eureka Benevolent Association, $4,000; the First Hebrew Benevolent

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Society, $1,500; the Israelitische Frauen Verein, $1,000; the Ladies' United Hebrew Benevolent Society, $500; the German General Benevolent Society, $1,000; the Mount Zion Hospital Association, $5,000; the Hebrew Home for Aged Disabled, $2,000.

The scheme for cancer research, which is being elaborated by the conjoint board of the Royal Colleges of Physicians and Surgeons of London, for investigating the cause, prevention and treatment of cancer, have had offered from Mr. H. L. Bischoffsheim the munificent donation of £5,000.

The United Jewish Charities of Cincinnati, received an application from 1,820 heads of families, representing 7,000 individuals; 114 of these applications were refused; of $1,764 loaned during the year to applicants, $1,138 was paid back. Bernhard Bettman was re-elected president of the society.

The annual meeting of the Central Conference of American Rabbis will be held in New Orleans, for four days beginning May 5th. An elaborate programme for the entertainment of the guests has been arranged, Mr. Julius Wise being chairman, and N. I. Schwartz secretary of the committee. The other members of the committee are as follows: For Temple Sinai, I. Abraham, J. Newman, Sol Wexler and Albert Goldchaux; for Touro Synagogue, Louis Kohlman, M. Waldhorn and Gustave Lehman, Sr.; Samuel Blum, chairman; Harold Newman, E. M. Cahn, F. J. Dreyfous and Samuel Wise.

Mr. Henry P. Wertheim, of New York, has presented to the University Settlement the four story-building adjoining on Rivington Street. It is to be used in developing the work of the Legal Aid Society and the Music School conducted by the University Settlement in connection with the College Settlement. There are already 160 pupils in the school, receiving instruction from a corps of 13 teachers. Nearly all of these pupils are Russian and Polish Jews.

The annual meeting of the Jewish Publication Society will be held in Philadelphia on Sunday afternoon, May 18th. The Society's publications this year have included, besides the Year Book, Martha Wolfenstein's "Idylls of the Gass," and Esther J. Ruskay's "Hearth and Home Essays." During the month of May, a volume will be published from the pen of Samuel Gordon, entitled "Strangers at the Gates"

The National Conference of Jewish Charities will meet in Detroit May 25th, prior to the meeting of the National

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Conference of Charities to be held in the same place. To the latter, Mr. Henry Rice, of New York, and Rev. Dr. M. Landsberg, of Rochester, have been appointed as delegates of New York State by Governor Odell.

A Royal Commission has been appointed in England, to inquire into the increase of alien immigration into that country. Lord Rothschild is a member of the commission. It is especially charged to inquire into (1) the character and extent of the evils which are attributed to the unrestricted immigration of aliens, especially in the metropolis; (2) the measures which have been adopted for the restriction and control of alien immigration in foreign countries and in British colonies; and to advise what remedial or precautionary measures it is desirable to adopt in the country, having regard to the above matters and to the absence of any statutory power to exclude or expel any individual alien or class of aliens from its borders.

Dr. Solomon Mandelkern died in Vienna last month, at the age of sixty-two. He was a writer in Hebrew of great ability, his pen running the gamut from poetry to a concordance of the Hebrew and Aramaic words of the Holy Scriptures, illumined with Hebrew and Latin texts. He visited the United States two years ago, traveling about and selling his works, and winning many new friends by his genuine scholarship and genial character.

Abraham S. Friedberg, who died in Warsaw last month, was a brilliant writer, connected with the editorial staff of the Hamelitz. He published a work on Pedagogy, of which critics have spoken in tthe highest terms.

Professor Solomon Schechter, who was chosen president of the Jewish Theological Seminary of America, reached New York on April 17th. He will not enter actively upon his duty untill the Fall, but will meanwhile acquaint himself with conditons of American Israel, religiously and otherwise. A new building will be erected for the seminary in the neighborhood of Columbia College. Professor Schechter's associate in the conduct of the seminary will be Dr. Cyrus Adler, who will have direction of the business end of the institution. Prof. Schechter's departure from England was a notable event, Jews and Christians vying in showing him honor. The Maccabeans tendered him a testimonial dinner, at which eloquent addresses were made by Chief Rabbi Adler and Mr. Israel Zangwill.

Hon. Henry M. Goldfogle, a member of Congress from the State of New York, has introduced a resolution in the

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House directing the Secretary of State to inform it whether American citizens of the Jewish faith, holding passports issued by this Government, are excluded from entering Russian territory. The purpose of Mr. Goldfogle's resolution is to bring about such action by Congress as will force Russia to refrain from discriminating against Jewish citizens of this country who wish to travel in the Russian empire.

The one hundredth anniversary of the Hebra Hased va Emet, connected with the Spanish and Portuguese congregation of Shearith Israel of the City of New York, was celebrated the 23d of March.

Mr. J. D. Rockefeller offered to give $200,000 towards the endowment of Barnard College, if a similar amount were raised by others. $40,000 of this subscription came from Messrs. Daniel Guggenheim, Jacob H. Schiff, Adolph Lewisohn, Felix M. Warburg and James Loeb.

The David Lewis Northern Hospital was opened in Liverpool last month. The institution owes its existence to the David Lewis Trust, and is open to all regardless of religious connection.

The Lucas A. Steinam Memorial Building was dedicated in New York March 26th. It is an addition to the Hebrew Technical Institute, wherein machine work will be mainly conducted, and is endowed by Mr and Mrs. A. Steinam, in memory of their son. The dedication exercises were participated in by Hon. Seth Low, mayor; Hon. Jacob A. Cantor, president of the Borough of Manhattan, Mr. Jacob H. Schiff, Rabbi S. Schulman, Prof. Morris Loeb, President Joseph B. Bloomingdale, Rev. Dr. G. Gottheil and Mr. A. Steinam.

The biennial convention of the Jewish Theological Seminary Association was held on March 30th in the City of New York. The main work of the convention was the approval of the merging of the Jewish Theological Association with the Jewish Theological Seminary of America. The latter is the corporate title of the association formed under the deed of a gift of $200,000 subscribed by Messrs. Jacob H. Schiff, the late Leonard Lewisohn and the Guggenheim Brothers. Practically the entire proceeding is simply the rehabilitation of the Jewish Theological Seminary. In addition to this gift to the fund, Mr. Schiff has presented two lots of land in the neighborhood of Columbia University, upon which will be erected a fire-proof building adapted to the needs of the seminary, which will be conducted by Prof. S. Schechter and Dr. Cyrus Adler.

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Information of public interest concerning Lodges and the Order generally is always welcome.

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Independent Order B'ne B'rith

Convention of District No. 7

THE twenty-ninth annual convention of District Grand Lodge No. 7 was held at Little Rock., Ark., on Sunday, April 13th, in the Capitol Building. Eighty-five delegates were present.

Mr. Charles Stift, a prominent citizen of Little Rock, delivered the address of welcome. He paid a high compliment to President Jacques Loeb and a glowing tribute to Jewish women and to District No. 7. The presiding officer responded gracefully, and after he concluded, the Rabbi of Temple Israel of Little Rock, L. Wolsey, spoke of the unselfish motives of the Order, and, in behalf of Little Rock Lodge, presented to Mr. Loeb an exquisitely beautiful basket of flowers.

Bro. Rev. Dr. M. Samfield, of Memphis, opened the session with an impressive prayer.

The following delegates were present:

Memphis Lodge, Memphis, Tenn.—H. Gronauer, S. Slager, H. Henochsberg S. Schloss.
Maimonides, Nashville, Tenn.—Rev. Isidore Lewinthal, H. Zander, S. Weil.
Beth Zur, Mobile, Ala.—Henry Hannaw, A. G. Levy.
Mississippi, Vicksburg, Miss.—George Solomon, Joseph Hirsch, L. Emmich
Emanuel, Montgomery, Ala.—M. Mohr, Jacques Loeb, Leopold Strauss.
Judith, Canton, Miss.—A. H. Gross.
Louisiana, Shreveport, La.—Ben Landman, Seymour Florsheim.
Ezra, Natchez, Miss.- Adolph Jacobs, Carl Lehman.
Jephtha, Eulala, Ala —N. M. Bensinger.
Concordia, Uniontown, Ala.—L. J. Adler.
Zadok, Selma, Ala.—M. J. Meyer, Chas. Goldstein.
Little Rock, Ark.—Charles S. Stift, Louis Volmer, Louis M. Levy.
Esther, Helena, Ark.—Aaron Meyer.
Deborah, Greenville, Miss.- Nathan Goldstein.
Bayou Sara, Bayou Sara, La.—Jos. Meyer.
Joachim, Columbus, Miss.—Sam Seelig.
Crescent City, New Orleans, La.- Edwin J. Kursheedt, B. J Cahn.
B'ne Israel, New Orleans, La.—Gabe Kahn, Sam Blum.
Dallas, Dallas, Tex.- Ben Davis, Rud. Loebman, A. Weber, William Waldstein, D. A. Eldridge.
Eureka, Waco, Tex.- A. Suhler, C. L. Sanger.
Hadassah, Monroe, La.—Jonas Meyer, L. C. Kaliski.
Lone Star, Houston, Tex.—L. M. Rich.
Edar, San Antonio, Tex.—J. M. Oppenheimer, S. C. Eldridge, S. Burg.
Victoria, Victoria, Tex.—G. A. Levy.
Alpha, Pensacola, Fla.—Otto Goldstucker, A. Lishkoff.
Rebecca, Alexandria, La.—Moses Meyer.
Hill City, Austin, Tex.—Joseph Korn
Zacharias Frankel, Galveston, Tex.—Chas Frankel, H. S. Marx.
Home, New Orleans, La.—Joseph Magner.

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Edward Lasker, Tyler, Tex.—H. Liebreich, L. Goldsticker.
Akiba Eger, Terrenham, Tex.— Cohn.
Reuben, Marshall, Tex.—Jos. Newman.
Phœnix, Pine Bluff, Ark.—Charles Weil, Sol. Miller.
Elan, Camden, Ark.—Moses Stern.
Marengo, Demopolis, Ala.—Lewis Mayer.
Alabama, Montgomery, Ala.—F. Moritz, B. Wolff.
Fort Smith, Fort Smith, Ark.—I. Isaacson.
Naomi, Hallettville, Tex.— . Zopf.
West Tennessee, Brownsville, Tenn.—Emil Tamm.
Birmingham, Birmingham, Ala.—Jos. Beitman, Robert Jacobs, M. M. Ullmann.
Houston, Houston, Tex.—H. J. Dannenbaum, Chas. D. Wolf, H. Barnstein.
Jubilee, Beaumont, Tex.—J. Nathan, S. L. Weil.
Dinah, Brookhaven, Miss.—M. Dreyfous.
Beth Israel, Hot Springs, Ark.—B. Gross.
Gainesville, Gainesville, Tex.—A. S. Asher
Texarkana, Texarkana, Ark.—Henry Brown.
Palestine, Palestine, Tex.—L. Weiss.
Chattanooga, Chattanooga, Tenn.—H. Goodman.
Daniel, Plaquemine, La.—Moyse L. Levy.

The following greeting was read from Leo N. Levi of New York, national president of the order, addressed to Grand Secretary Strauss:

Your letter of the 7th intensified the pain I experienced in consequence of my inability to attend the approaching convention. That inability not only denies me a great personal pleasure but a great official privilege. I am sure that to be once again among my old comrades of District No. 7 would give me a stimulus in the performance of my duties. The lofty spirit which animates the members of the Seventh district serves as a tonic to all others and especially so to me.

I am sure, also, that if I could in person lay before the delegates the increasing gravity and complexity of current Jewish problems, they would, even more fully than now, understand the necessity of a thorough union and organization of Jewish forces. The central and guiding principle of our organization is union. It is our great end; all the other features are means thereunto. Whatever may be the objection of this or that Jew to this or that phase of our Order, it should be urged again and again that our mission commands the adherence of every Jew, and that unless and until better means than ours can be found to accomplish it he must unite with us or fail in his duty.

I sincerely trust that the convention will be in every way successful. You will oblige me if you will convey to the assembled brethren my congratulations, greetings and best wishes."

The reading of the letter was received with great applause.

The annual message of President Jacques Loeb was read by him, and presented a review of the work of the Grand Lodge. One of the most important recommendations was that for the abandonment of the endowment feature. On this subject he said:

For several months past I have been considering the advisability of discontinuing the endowment feature of District Grand Lodge No.

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7 for all new members. I mention this to indicate that when I recommend such action to you, as I hereby do, you may know that my determination is the result of long and thoughtful delibera·ion and not the outcome of a spontaneous and immature idea. I am aware, as many of you are, that it is the inauguration of a movement, that it is an innovation of grave import, which no other district has as yet entered upon. But to me it seems more than probable that, ere many years, our action, assuming that you will act favorably upon this recommendation, will be followed by all the other District Grand Lodges. I know, as many of you do, that the endowment benefit has been and is yet to some degree an element of cohesion, that it has often proved a blessing, and that some of our members, disregarding the lofty ideals of our Order, would desert our ranks were it not for the loss of their endowment benefit.

President Loeb quoted the opinion of those prominent leaders of the Order, Bros. Julius Bien, Jacob Furth and Leo N. Levi, who favor the discontinuance of the endowment feature. As to the greater achievements of the District the president discourses thus:

We have striven to care for and to protect the refugees from Roumania and from other eastern countries who are flocking to America, political exiles, driven from the land of their forbears, where they are denied the common rights of citizenship, treated as aliens, and subjected to bitterest persecutions, We have extended a helping hand and afforded aid, shelter and assistance towards self-support, to those whom the Industrial Removal Office of New York has seen fit to send among us, out of the vice-breeding, over-popu ated districts of the metropolis We have sought at all times to make our Order known for its altruistic principles, its unselfish devotion to our less fortunate brethren. We have taught and proclaimed that we are banded together to alleviate distress, to help to bear the burdens of others, not to promote selfish advantages or benefits. We have earnestly labored for the maintenance of the institutions,, the organized charities whose cares we have assumed; for the fostering and supporting of the orphans, the widows, the sick and the infirm to whose protection we are committed.

That important feature and purpose of the Independent Order of B'ne B'rith, the intelligent culture and advancement of our people, the promotion of education and literary attainments among our co-religionists by methodical and systematic action, has perhaps never before received such an impetus. Eminently satisfactory work and progress have been achieved in the field under the direction of the committees charged with its management.

He said that there is material in the District for a membership of 4,000. During the past year new lodges have been established at Gainesville, Fort Worth, Texarkana, Palestine, Mineola, Orange, Tex., and Plaquemine, La. He recommended action for the establishment of a training school, suggested that the salary of the Grand Secretary be increased from $2,800 to $3,000 per annum to enable him to secure clerical help. He reported that the effort to establish Youths' Auxiliaries has so far met with failure. Concerning the eleemosynary institutions he said: "The institutions

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we support stand as living monuments of the practical liberality and munificence of our Order. Our hearts swell with tender emotion and with pride when in our mind's eye we look upon the Touro Infirmary and its Home for the Aged and Infirm; the Jewish Widows' and Orphans' Home in New Orleans; the Cleveland, O., Orphan Asylum, and the Denver, Col., National Hospital for Consumptives, all of which the B'ne B'rith members of District No. 7 aid in supporting. They are all model institutions of their kind, and we challenge the civilized world to make an equal exhibit. Did we nothing else then assist in their maintenance there would be sufficient merit to justify us in asking the accession of every Jew in our territory."

The message was received with universal applause and referred to a special committee for distribution.

The report of Grand Secretary Nat. Strauss was read next showing the following summary of membership:

Endowment members at last report, 1,395; initiated, 5 affiliated, 42,—1,440.

Died, 42; withdrawn, 65; suspended, 7,—114—1,326.

Non-participants at last report, 1,445; non-participants present membership, 1,775,—3,101.

Loss in endowment members, 67; increase in non-participant members, 328; net increase—261.

Conditions of Reserve: Mortgages, $209,898.46; bonds and stocks, $76,757.00; cash, $14,088.37; outstanding, face of ledger, $1,183.85; safe, $150.00,—$302,077.68. Net increase, $15,602.80.

The total for the last two years shows an unprecedented increase; our endowment membership, on the other hand, is gradually declining. Accessions in the endowment have ceased to be a factor financially or statistically, and an attempt to cater to the insurance in our organization would, at best, prove abortive. The graded assessments now in vogue in our District offer little or no inducement, and no amount of argument can persuade our young men that any fraternal association is as secure as a regular life company.

Relative to the employment and relief of the Roumanian refugees Secretary Strauss said that this problem aroused the lodges from their lethargy into activity. Our people have once more awoke to the realization that the Independent Order of B'ne B'rith is a potent, living power, limitless in its scope, and ever ready to answer the summons, when the opportunity and the necessity of the hour demand its service.

The report of the Secretary was received with hearty approval, and ordered to be spread on the minutes.

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The election of officers resulted as follows: President, S. C. Eldridge, of San Antonio; First Vice-President, Rabbi George Solomon, of Vicksburg, Miss.; Second Vice-President, Joseph Beitman, of Birmingham, Ala.; Treasurer, Lewis Mayer, of Demopolis, Ala.; Secretary, Nathan Strauss, of New Orleans; Sergeant-at-arms, H. J. Dannebaum, of Houston, Texas.

The Grand Lodge convened at 10 o'clock Monday morning. Rabbi I. Lewinthal, of Nashville, opened the proceedings with an impressive prayer. The first business transacted was the reading of reports from the officers of the Widows' and Orphans' Home, New Orleans Jewish Orphan Asylum, Cleveland (Ohio) Jewish Orphan Asylum, and the Touro Infirmary, New Orleans, La.

An amendment was offered by Past President Jaques Loeb that it be "Resolved, that no members be admitted to the benefit of the endowment." The resolution was referred to the Endowment Committee.

The delegates from Pensacola, Fla., extended a hearty invitation to the Grand Lodge to hold the convention next year in their city. After some discussion the invitation was accepted.

A resolution was offered by H Marks and A. Jacobs, that no more fees be charged for conferring the Grand Lodge degree. On motion the resolution was tabled.

Dr. I. Lewinthal offered a resolution that the next annual meeting be held in March, instead of the month of April. On motion that resolution was tabled.

Temple B'ne Israel was filled to overflowing Sunday night at the intellectual culture session of the Convention. The exercises were opened with a musical selection, after which Rabbi Wolsey announced that Hon. Joseph Hirsh, of Vicksburg, Miss., would act as chairman of the session. Mr. Hirsh made a short humorous speech in accepting the place and concluded by introducing Hon. Henry Dannebaum of Houston, Texas, who read an essay on "The Bible as Literature." The speaker said no book of ancient or modern times has contributed so beautifully to literature as has the Bible. Its phrases are quoted, and its sentiments copied in every literary production of merit. It has always made an impression on the thought and language of the day. The essayist then in logical sequence illustrated every human sentiment, aspiration and passion by parallell scriptural quotation. He discussed in a most able manner the great characters of the Bible and the incidents connected with their lives, and referred to their writings as an illustration of the literary worth of the Book.

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Rabbi Alfred G. Moses, of Mobile, Ala., delivered the annual oration of the convention, his subject being "The World and Judaism." The theme of his discourse was the cosmopolitan idea as a force and an influence in Judaism, and he declared that this influence had been the saving quality in modern Judaism. He deprecated the idea that Zionism had been confounded with Judaism. He traced the history of the Jewish race in the earliest period. With the civil and religious emancipation of the Jews, supplemented with the liberality and plasticity of the Jewish mind began the great work of modern Judaism. The Jews have been scattered to the four quarters of the earth, but have escaped annihilation by reason of adaptability and the innate ability of the Jew to take care of himself under all circumstances and through all conditions.

At Monday afternoon session, Bros. Joseph Hirsh and Charles Frankel offered a resolution that all past-presidents of the district constitute a standing committee and that the members of said organization shall have power to enact rules and regulations for their own government not conflicting with the laws of the District. They shall nominate and elect two of its members annually as delegates to the Grand Lodge, who shall have all the rights and privileges of other delegates, holding office included.

A resolution of J. Meyer, Demopolis, Ala., to pledge the support of this District toward the establishment of a manual training school in connection with the Jewish Widows' and Orphans' Home at New Orleans was offered. This resolution had been laid over from the last convention and caused much discussion until, after some modification, in the form of a resolution by Edwin I. Kurcheedt, it was adopted:

Resolved, That this Grand Lodge endorses any movement looking to the establishment of a manual training school in connection with the Jewish Orphans' Home at New Orleans.

The official report of the Intellectual Culture Committee in reference to awarding prizes, conveyed the information that the three judges appointed, Rev. M. Samfield, Israel Peres and Samuel Hirsch, all of Memphis, Tenn., had given their decision, as follows:

Dramas: Miss Rosa Strauss, Montgomery, Ala., $100; Mrs. Laura J. Stern, Montgomery, Ala., $25; Miss Minnie S. Hanaw and A. G. Moses, Mobile, Ala., $25; Mrs. Leon Weil, Montgomery, Ala., $25.

Stories: Miss Bella Bunzel, Little Rock, Ark., $20; Miss Essie Strauss, Montgomery, Ala., $10.

Poem: Lionel Haas, Montgomery, Ala., $20.

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Tuesday's session was opened with prayer by Rev. H. Barnstein, of Houston, Tex.

Verbal reports from the delegates of every Lodge represented having been made the order of this meeting's proceedings, each delegate gave an account of the numerical strength, attendance at meetings and general activity of each Lodge, showing the Order to begin a flourishing condition, with a bright outlook for the future, and this took all morning.

The Grand Lodge reconvened at 2 p. m. The following changes in the Constitution and By-laws were made:

Funds of minors to be held by the General Board of Endowment Trustees until a legal guardian is appointed, instead of Trustees of local Lodges.

Persons shall be considered eligible to be Vice-President of local Lodges after having filled one subordinate office.

The President and General Committee are empowered in case of emergency to set the date of meeting of the convention for the first, second or third Sundays in May.

A motion was made to appropriate $100 for the National Farm School in Pennsylvania, changed to $250 and referred to the Finance Committee.

The proposition to establish a sanitarium for indigent sick was endorsed and the following Committee was appointed to report a plan at next year's session: Charles Stift, Little Rock, Ark.; Ben. Davis, Dallas, Tex.; Louis Emmich, Vicksburg, Miss.: A. Lishkoff, Pensacola, Fla.; H. Goodman, Chattanooga, Tenn.; A. G. Levy, Mobile, Ala.

Chairman M. J. Meyer, of the Committee on Roumanian Refugees, submitted his report, which was adopted.

Chairman H. Gronauer, of the Committee on the Jewish Widows' and Orphans' Home of New Orleans, reported, favoring the establishment of a manual training school.

Chairman I. Lewinthal, of the Committee on Memorial, reported against memorial services to deceased members. The report raised quite a discussion, Mr. Hirsh speaking against promiscuous resolutions. The report was adopted.

Chairman Chas. L. Sanger, of the Endowment Committee, reported, recommending that this amendment to the Constitution, offered by Jacques Loeb, be laid over until the next meeting:

Amend Section 3 A, Article XIII., to read: "No applicant to membership in District No. 7 shall hereafter be admitted to participate in the endowment fund." Adopted.

Chairman Hanaw, of the Finance Committee, reported the ca h on hand to be $4,198.37. The report was adopted.

Mr. Ullman offered a resolution providing that a depository be designated by the Grand Lodge. Adopted.

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A resolution was offered giving the moral support of the Grand Lodge to the Wise Memorial of Cincinnati, known as the Hebrew Union College. It aroused a spirited discussiou, but was adopted.

The Committee on Mileage submitted its report.

The sum of $500 was appropriated for propaganda work during the year, and several other appropriations were made.

The Jewish Farm School matter came up again, and a resolution was offered appropriating $250 for the Doylestown Farm School, to be paid over as soon as the $50,000 is raised.

The question of making an appropriation of $100 toward the Doylestown (Pa.) Farm School was submitted, and Samuel Blum offered an amendment to donate $250.

A motion to lay the amendment on the tabel was made, but upon being withdrawn by Mr. Blum, the original resolution appropriating $100 was then adopted.

It was announced that a Council of Jewish Women had been organized in Little Rock by Miss Jeanette Goldberg during the afternoon with thirty-two members.

Gov. Jeff. Davis was extended the courtesy of the floor and made a short address.

Bro. Joseph Hirsh was called upon to address the convention, and he did so in his usual felicitous manner.

At 6 p. m. the convention adjourned *sine die* with prayer by Rabbi L. Weiss, of Palestine, Tex.

A banquet was tendered the delegates and their ladies Thursday night at the Concordia Clnb. Covers were laid for 200, and there were addresses by Bros. Jacques Loeb, Chas. Frenkel, M. M. Ullman, Joseph Hirsh and Lewis Mayer.

Annual Session of District No. 5.

District Grand Lodge, No. 5, met in annual session April 8th. The principal part of the morning session was taken up in the reading of annual reports from the President, Secretary, Treasurer and General Committees, after which the following officers were elected to serve during the ensuing year:

President, D. Kaufman, Atlanta, Ga.; First Vice-President, Joseph Salabes, Baltimore, Md.; Second Vice-President, R. Margolius, Norfolk, Va.; Secretary, Joseph L. Levy, Richmond, Va.; Treasurer, A. Goodman, Baltimore, Md.; Sergeant-at-Arms, Isaac Beer, Wilmington, N. C.

Thirty-eight members were added to the roll during the year, while 66 were lost, showing a net decrease of 28

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members, leaving the present membership 595. One Lodge, Baltimore Lodge, No. 515, was instituted during the year, making the total number in the District now in existence 29. After a short recess the afternoon session was held and Atlanta, Ga. was selected as the next place of meeting.

The local lodges gave a banquet in the evening at the Hotel Marlborough in honor of the visiting delegates. There were no set pieces, the toasts being only informal affairs.

B'NE B'RITH DAY.

By reason of the proclamation of Bro. President A. H. Rosenbaum, of the Third District, B'ne B'rith Day was celebrated during the week following Purim. On April 4th the members of the various Lodges assembled at the Adath Jeshurun Synagogue for this purpose.

The regular Sabbath eve service was conducted by the Rev. A. Gross, cantor of the congregation, and there were special musical features.

The B'ne B'rith oration was delivered by the Rev. B. C. Ehrenreich, who, in the course of his address, said that it was not especially praiseworthy to work for the maintenance for one's own family, but when the work was done in the cause of humanity, either through religious or philanthropic channels, the endeavor was deserving of highest commendation. In the latter case man was carrying out the injunction of the Prophet Malachi: "Have we not all one Father? Has not one God created us all?" The rabbi referred to the work of the Order, with which many of those before him had been affiliated for more than thirty years, and had given of their means and time to help those who had not been blessed with the world's goods. The monuments reared by their hands, he said, stood as a tribute to the earnestness of their work. Hospitals and asylums, homes for the aged and homeless, schools of various kinds, libraries and other means of public education had been their gracious contributions. Their work, however, was not yet concluded. There were still thousands of their oppressed coreligionists who flocked to these shores, and who looked to them as helpers in the hour of need.

NOTES.

THE annual meeting of District No. 1 will take place in New York, on the corner of Third avenue and 57th street, on the 11th of May. District Grand Lodge No. 6 will meet on the same day in Chicago, at the Palmer House.

THE activity in the work of the Order, in District No. 2, I.O.B.B., continues unabated. The General Committee of

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the District last week granted a charter for a new lodge at Joplin, Mo., and has now pending an application for an additional one at Akron, O. It is anticipated that both lodges will be instituted before the meeting of the District Grand Lodge, which convenes in Kansas City, Mo., on the 18th of next month.

IN local work at Cincinnati, the seat of the Dey Lodge, a like interest is maintained as in the Order at large, and Osterman Lodge, of that city, expects to initiate ten candidates at its meeting, on April 17th.

BY action of the General Committee of District No. 2, Youngstown Lodge No. 339, and Herman Rice Lodge No. 505, both of Youngstown, O., were consolidated under the name and number, "Mahening Lodge, No. 339."

BARON DE HIRSCH Lodge No. 420 celebrated its tenth anniversary on April 6th, at Anaconda, Mont. The celebration was preceded by a session of the lodge, at the conclusion of which there was a public entertainment, where there were addresses by various members, and a miscellaneous programme of musical selections and recitations.

A COMMITTEE was appointed at the last annual session from District No. 4, designated as the Committee for the Consideration of the Higher Aims of the Order. The chairman, Bro. Jacob Voorsanger, has submitted for the consideration of the committee two subjects: "What means can be devised by which the internal condition of the lodge can be improved and developed?" The second is: "How can we make the District a representative factor in the upbuilding of Judaism on this coast?"

SPECIAL efforts are being put forth to increase the income of the Home for Aged and Infirm of District No. 1, at Yonkers, by the institution of memberships, so that the taxation for the support of the Home may be lessened. The President of the Home, Bro. Ignatius Rice, has issued a strong circular in behalf of the committee, urging the brethren to become Patrons at $10 per annum, Star Patrons at $25 per annum, Double Star Patrons at $50 per annum, and Triple Star Patrons at $100 per annum, or Donors by the contribution annually of such sums as they see fit. The Home is beautifully located in the suburbs of Yonkers, just beyond the city line of New York. It is indeed a veritable Home to those who go there. There is considerable talent among the members who spend their declining years there. There are speakers and poets among them, and it needs but the occasion to bring out the spirit of fraternity that abounds there. One of the inmates, Herman Heilberg, recently

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celebrated his seventy-first birthday, and one of his fellow-inmates, Bro. Maiersdorf, broke forth into verse on the occasion. He expressed the pleasure which his brother inmates shared with him in presenting him with a gold watch as a token of the event and as expressive of their appreciation for the service he renders the Home in acting as librarian and chaplain.

IN District No. 7 there are 160 lodges whose memberships range from 20 to 105 members that have neither endowment nor sick benefits. There has been an increase in the membership of 735 in the last two years, and less than a dozen of these members have entered the endowment rank. Of the 3,056 members in the District, but 1,326 are in the endowment.

Jewish Chautauqua Department . . .

HENRY B. ROKOWITZ, D. D., Chancellor. MARK BLUMENTHAL, M. D., President.
ISAAC HASSLER, Secretary and Director. LOUIS WOLF, Treasurer.
MRS. MINNIE D. LOUIS. National Field Secretary.
MAURICE H. HARRIS, PH. D. Editor.

SIXTH SUMMER ASSEMBLY

THE delightful gatherings conducted under the auspices of the Jewish Chautauqua Society at Atlantic City, N. J., will be renewed for the sixth annual session this year. The Assembly will open July 6th and continue daily during three weeks, closing on July 27th, 1902. To make of study a pleasant pastime and of pleasure a wise pursuit is the ideal set by the association. There are eighty Chautauquas in America this summer. The Assembly of the Jewish Chautauqua is among the leaders. Its programme is elaborate, varied and interesting throughout. The general lines of the work as developed during the past five years will be followed this summer. The experience of the past will result in enriching the meetings. The general departments, as heretofore, will be. 1. Department of Summer School; 2. Department of Jewish Chautauqua Circles; 3. Department of Popular Lectures and Conferences and Entertainments; 4. Department of Public Worship. These preliminary announcements are made while correspondence is in progress, and accordingly many of the most important and interesting features cannot yet be definitely named.

In the Department of the Summer School, it may, however, be stated that there is to be a course in Jewish History and Literature, participated in by some of the most noted

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scholars of the day. This course is under the special direction of the Chancellor, Rev. Dr. Henry Berkowitz. There will be a course in Pedagogy, designed especially for the help of the teachers in our Religious Schools, which will include a series on "The Scope, Aim and Method of the Jewish Religious School," by Dr. Emil G. Hirsch of Chicago. A number of teachers will give illustrative lessons. The class in the study of Hebrew, under Mr. Gerson B. Levi, will be resumed, as likewise the class in the Methods of Kindergarten applied to Religious Instruction. The Summer School of this year also includes a course in Applied Philanthropy, under the general direction of Dr. Lee K. Frankel, manager of the United Hebrew Charities of New York City. The third week of the Assembly will be entirely taken up with the interesting problems of charity, and some of the leading authorities and practical workers in this field will participate.

The Department of Chautauqua Circles will include Bible studies. "The Palestine of To-Day" will be told about by Mr. Martin A. Meyer, Fellow of the American School in Palestine, who will return from Jerusalem this summer in time for the Assembly. Rabbi Clifton H. Levy will give interesting illustrated lectures on "The Bible in the Light of Modern Discoveries." The new Chautauqua course on "Jewish Characters in English Fiction" will form the basis of some studies under the direction of Mr. Max Kohler, of New York City, one of the most thorough and best-posted students of this fascinating line of reading.

A series of Popular Conferences on vital questions is being arranged, to be participated in by both scholars and men of affairs qualified to crystallize the sentiment of the Jewish people on living issues. Fuller announcement will be given later. Among the prominent lecturers secured to date may be named Rev. Dr. Emil G. Hirsch, of Chicago; Rabbi Leon Harrison, of St. Louis; Mr. Leon H. Vincent, of Boston; Rev. Dr. Henry Berkowitz, of Philadelphia, and others.

Some of the most prominent rabbis in the country will conduct the services and preach sermons on the Sabbaths of the Assembly. The special Children's services instituted last year will again be conducted by Dr. Henry Berkowitz.

The pleasant social gatherings which have marked the past Assemblies will not fail of repetition this year. A number of the hotels of Atlantic City are offering a special rate to Chautauquans. Information can be obtained by addressing the Director of the Assembly, Mr. Isaac Hassler, P.O. Box 825, Philadelphia, Pa.

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Jewish Characters in Fiction; English Literature

LESSON XV.

I. REQUIRED READINGS

"The Heirs of Yesterday." Emma Wolf.
Jewish Encyclopedia. "America."

II. SUGGESTIONS.

1. Thus far we have considered studies of Jewish life in England, in Italy, in Spain, Germany, in Palestine. With "The Heirs of Yesterday," we turn to America. Like Emma Lazarus, Emma Wolf was born here, but her "Dance to Death" touched times and lands not of her birth.

2. Observe that the "Heirs of Yesterday," treats of modern Jewish life outside the ghetto. Besant touched that life. Zangwill in the second volume of his "Children of the Ghetto," went further than Besant and Gordon distanced both. But all at some time come back to the ghetto, and all tell us of Jewish life in England. Emma Wolf's characters, like "The Rebel Queen," "The Children of the Ghetto" and "The Sons of the Covenant" are "Heirs of Yesterday," but they have left the home and life their fathers knew. They dwell in a new world.

3. Still, that world, while it differs from, is still the child of, the old world. America is merely an offspring of England, and the American Jew of today is merely an evolution of the Jew of yesterday.

4. Similarly, Reform Judaism is not a newly invented religion. It is the old Judaism grown and developed.

5. "The Heirs of Yesterday" is not the first attempt to picture Jewish life in America. It is not Emma Wolf's first attempt, "Other Things Being Equal" appearing several years ago. We give it place in our syllabus, however, because it gives the most adequate expression of the life with which it deals.

6. In Lesson xiv., we remarked that Jews had been prominent in the development of South Africa. They were equally prominent in the remarkable and rapid growth of California and the West. The Jew is not merely camp follower; he is pioneer as well.

7. But go where he may, the Jew finds discrimination. Philip May finds it in Germany, but he finds it in San Francisco, too. Still the Jewish Question of Europe is hardly known here. There it is national, racial, religious, economic. Here it is mainly social.

8. Will the Jewish Question ever find complete answer?

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Apparently Emma Wolf doubts it. Jew and Christian run parallel courses and "Science proves that, this side infinity, parallels never meet" (Foreword). But Jew and non-Jew are nearer each other to-day than they were yesterday. Prejudice against the Jew is not nearly as intense as once it was. The Jew is better known and more respected. Why doubt that the progress will continue?

9. The Jew is at least his neighbor's equal. Therefore, he is justified in refusing condescension, and demanding full recognition of his rights. We glory in the Jew who by virtue of his personality, by employing aright his every power, compels the world to do him justice, But we have only contempt for the Jew who, to gain formal recognition, will deny or conceal his identity, and so sacrifice his self-respect.

10. "I wanted to be successful socially as well as professionally," says Philip (p. 32). To be a Jew has always meant to struggle against odds and labor under disadvantages. Yet, while he has more than his share of poor, the Jew has usually succeeded commercially and professionally. Mark Twain attributes his success to his honesty. His patience and ability must not be left out of account.

11. "Whenever a Jew fails to be proud of his birth, it is through cowardice or ignorance, or both. And whenever a Christian is unjust to a Jew, it is through cowardice or ignorance, or both." (Philip, p. 238). The conclusion holds good for most cases but not for all. Where cowardice is gone and ignorance is unknown, the Jew may still be disliked.

12. Philip May does not know Judaism, and does not care to fight the battle an avowal of his faith would involve. Therefore, he passes for what he is not. Therefore, he has little of our respect.

13. Paul Stein knows his Judaism. But, because his Judaism is liberal, Philip finds it difficult to believe him Jewish. "I think you are rather a radical Jew," he says, to which Paul responds, "If that means rational." Once every rational Jew was called Christian or atheist. To-day he is called radical. To-morrow, he may be called reform, and the next day conservative.

14. No rational Jew is mere iconoclast. He adjusts himself to his environment, but he still remembers the past and has reverence for tradition. He is still conscious "Heir of Yesterday."

15. Philip, a physician. Both he and Jean, musical. The Jew is conspicious for his ability in both directions.

III. TESTS AND REVIEWS

1. How do the "Heirs of Yesterday" differ from the "Children of the Ghetto" and the "Sons of the Covenant"?

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2. Why does Emma Wolf call the Jews of to-day "Heirs of Yesterday"?

3. What is the difference between a "Radical" and "Reform," a "Radical" and "Rational" Jew?

4. Is Reform Judaism a new religion, or a development of an old?

5. What part did the Jews play in the "Winning of the West"?

6. How does the Jewish Question in Europe differ from the same Question here?

7. Is the Jew responsible for that Question? If so, how can he contribute to its answer?

8. Philip, "I resolved to break the chain." Jean, "You cannot break the chain." What is the chain? Can it never be broken? Why?

9. Jean, "one of those modern anachronisms, a woman with ideals." Why an anachronism? Is the Jewess of to-day a woman of ideals? How explain the cynicism in which many young women of to-day delight? Is woman more religious than man? Why?

IV. RECOMMENDED READINGS.

Emma Wolf has written:

"Other Things Being Equal."
"A Prodigal in Love."
"The Song of Life."
"Heirs of Yesterday."

The Jew in America.

Daly, "The Settlement of the Jews in America."
Markens, "The Hebrews in America."
Wolf, "American Jew as Patriot, Soldier, Citizen."
Publications of Jewish Historical Sodiety.

The Early West in Fiction.

Stories by Bret Harte.

The Jews and Medicine.

Abrahams' "Jewish Life in Middle Ages," 234 f, 365 f.
Graetz, Index, "Physicians."
Karpeles, "Jewish Literature," etc., 369-379.
Sale, "Contributions of Jews to the Preservation of Sciences in Middle Ages;" in "Judaism at World's Parliament of Religion," 193-203.

Reform Judaism.

Wise, "Life and Writings," 260-352.

Breaking the Chain.

Hosmer, "The Jews," 235-253.

V. READINGS IN CLASS.

"The Jews' Gift," Aldrich.
"Debby and her Door," Kompert.

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LESSON XVI.

I. REQUIRED READINGS.

"Deborah." James M. Ludlow.
Graetz, I, 442-487.

II. SUGGESTIONS.

I. In 168 B. C., Antiochus Epiphanes was besieging Alexandria, in Egypt, when a Roman envoy appeared, demanded that he raise the siege, and departed at once. To defy Rome then, was out of the question. Antiochus yielded, but with the determination that, as soon as he could weld together the different nationalities of which his empire was composed, he would return and compel Rome to regret its insolence. To achieve this end he decreed that all his subjects should adopt one form of faith, his own.

2. Prof. Mahaffy suggests as explanation of the determination of Antiochus, either to hellenize or exterminate Israel, that "in some way the nationalist party in Judea, and their relations in Egypt, must have thwarted his advance (against Alexandria), and (so) marred his campaign. . . . It seems likely, that this opportunity of the patriotic party in Judea hindered his march, and so caused his signal failure at the moment of victory."

3. Other facts may have contributed to the policy of Antiochus. Not only did he wish to secure a force with which to overthrow Rome, but he wished to forestall the possible dissolution of his empire, threatened by Rome. Then he was in need of money, and felt that such an assertion of autocratic power would secure it. And finally, he was irritated by the continuous quarrelling among the priests in Jerusalem, and determined to put an end to it, once and for all.

4. Remember, however, that the Jews themselves gave Antiochus the first opportunity of interfering in their domestic affairs. Coming to Jerusalem apparently to restore Menelaus to the priesthood, Antiochus took occasion to despoil the sanctuary.

5. That action prevented the spread of the Greek culture, which Antiochus represented but scarcely appreciated, which had already found favor with many of the Jews, and which without direct influence on the king's part threatened to hellenize all of Israel. The Jews may have opened the way for Syrian interference, but Antiochus gave life to the very opposition he found himself later unable to overcome.

6. The Maccabean struggle thus became a contest between Greek and Jewish civilization. On the part of Antiochus it was merely an attempt to level distinctions. To

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the Jews it was a question of life and death. To yield, meant to give up all that made them what they were.

7. In those days there was a vital connection between Church and State. They stood and fell together. The Maccabees fought for religious liberty, but they won political independence as well.

8. "Ye meant it for evil, but God meant it for good." The persecution of Antiochus saved Judaism, and so the Jews. There are often dangers in emancipation, as there are often blessings in adversity.

9. But the conqueror was also conquered. The Jew won, but the Greek did not give up the struggle until he had influenced Jewish life and thought.

10. That influence virtually divided the Jews into two parties; the Hasidim, or Saints, zealous for the law, who kept Judaism as had their fathers, and to whom every Jewish custom was sacred; and the Zaddikim, or Righteous, who prided themselves on their liberal views, who opened the door to Greek influence, and so became known as Hellenists.

11. Judaism is a religion that grows and develops. Such a religion adjusting itself to its environments has no hesitancy in assimilating the best of that with which it comes into contact. But many a Jew confuses assimilation with imitation.

12. As an illustration of Greek influence on Jewish life observe the change of names. Manahem becomes Menelaus, Joshua, Jason, and Eljakim, Alcimus.

13. Keep the following dates in mind:

175 B. C. E. Antiochus IV ascends the throne.
173 " Jason made high priest.
172 " Menelaus succeeds Jason.
169 " Antiochus plunders the Temple.
168 " Antiochus bidden by Roman ambassador to leave Egypt.
Temple at Jerusalem desecrated.
167 " Mattathias begins the revolt.
166 " Death of Mattathias.
Judas becomes commander.
Battle of Beth-Horon.
Battle of Emmaus.
165 " Battle of Beth Zur.
Judas re-enters Jerusalem.
Festival of Dedication.
164 " Death of Antiochus.

14. Refer to map at end of "Deborah" for places mentioned in the book.

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15. Greece gave the world art; Rome law; Israel religion. "The Hebrews drank of the fountain, the Greeks from the stream, and the Romans from the pool." (Kohut.) "The Greeks were only handsome youths, but the Jews have always been men." (Heine.)

16. Ludlow confesses in his 'note' that he has availed himself of an author's privilege, and has supplemented by aid of his imagin ation the meagre records at his disposal. Dion and Caleb and Meph, and even Deborah herself, are merely children of his fancy. But how accurate and life-like they are!

17. It has been suggested that the name Maccabee was derived from the initial letters of the war-cry of the Jews during the struggle with Antiochus, "Mi-kamoka-baelim-adonoy." Ludlow seems to incline to this view (158), though why he abbreviates, we don't know. Most likely, however, the name comes from the Hebrew "Makabah," meaning "hammer." Compare title, "Martel," given to Charles, the famous general among the Franks.

18. The Book of Daniel was written some time between 168 and 164 B. C. Perhaps, Psalms 44, 74, 79 and 83 were also written at the same time.

III. TESTS AND REVIEWS.

1. What brought about the Maccabean struggle? Were the Jews at all responsible?
2. For what did the Jews fight?
3. Trace the course of Jewish history, 175-165 B. C.
4. To what degree had the Jews fallen under Greek influence?
5. What was the difference between the civilization of Greece and that of Judea?
6. How does assimilation differ from imitation?
7. What are the dangers of emancipation, the blessings of adversity?
8. Into what two parties did the struggle divide Judaism? What attitudes did they represent? Compare them with the Sadducees and Pharisees?
9. Compare the contributions which Greece, Rome, and Judea made to civilization.
10. Can you distinguish fact from fiction in "Deborah"?
11. Name some literary productions of the Maccabean period.

IV. RECOMMENDED READINGS.

The Maccabean War.

Josephus, "Antiquities," Book XII, chps. 3-11.

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Schurer, "Jewish People in Time of Jesus," I, 186-290.
Stanley, "History of Jewish Church," III, 251-305.
Conder, "Judas Maccabeus."
Riggs, "The Maccabean and Roman Period."
Morrison, "Jews under the Romans."
Hudson, "History of Jews in Rome," 1-35.

Greek Civilization.

Mahaffy, "Greek Life and Thought from Alexander to the Roman Conquest."
Mahaffy, "A Study of Greek Civilization."

Greek Influence upon the Jews.

Montefiore's "Origin and Growth of Religion," 374-382.
Wellhausen, "History of Israel and Judah," 137-162.
Kuenen, "Religion of Israel," III, 63-147.
Graetz, I, 427 f., 435 f.
Oort-Hooykas-Kuenen, "Bible for Learners," I, 544-54.

Antiochus.

Jewish Encyclopedia.

Origin of Name, Maccabee.

Britannica, "Judas Maccabeus."

Jewish Literature of Maccabean Period.

Montefiore, "Bible for Home Reading," II, 655-766.
Driver, "Introduction to the Literature of the Old Testament," 360, 363-364, 458-483.

V. READINGS IN CLASS.

"Gifts," Emma Lazarus. "Judas Maccabeus," Longfellow.

Jewish characters appear in the following works of fiction not considered in our course:—"The School for Scandal," Sheridan; "The Son of a Star," Richardson; "Coningsby," "Alroy," Disraeli; "Home Scenes and Heart Studies," Aguilar; "A Fair Jewess," "Pride of Race," Farjeon; "Zoroaster," Crawford; "Dreamers of the Ghetto," "They That Walk in Darkness," "Ghetto Tragedies," "The King of Schnorrers," Zangwill; "Other Things Being Equal," Wolf; "Daughters of Shem," etc., Gordon; "King of Tyre," Ludlow; "The Hammer," Church; "Patriots of Palestine," Yonge; "Daughters of Babylon," Hichens-Barret; "Harrington," Edgeworth; "Burlesques," Thackeray; "Hypatia," Kingsley; "Count Fathom," Smollet; "Son of a Prophet," Jackson; "Tent of Grace;" Lust; "Narka the Nihilist," O'Mera; "Salathiel," ("Tarry Thou Till I Come,") Croly; "Yekl," "The Imported Bridegroom," Cahan; "Idylls of the Gass," Wolfenstein; "The Price of Peace," Ackermann; "Rabbi and Priest," Goldsmith; "In the Pale," Iliowizi; "Voegele's Marriage, and Other Tales," Schnabel.

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PUBLISHERS' NOTES

SEABOARD AIR LINE 2,000 MILE TICKETS AT $40 TAKEN OFF SALE.—Seaboard Air Line Railway announces that effective May 15th, 1902, 2,000 Mile Tickets of its issue good over a portion of the system, heretofore sold at $40, will be withdrawn from sale.

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THE MENORAH

JUNE, 1902

The Jews and English Coronations

BY ALBERT M. HYAMSON

I

THE CORONATION STONE AND ITS LEGENDARY JEWISH CONNECTION

The chair in which the King will sit on the occasion of his coronation in Westminster Abbey, or rather the interesting stone that has without intermission since the crowning of the second Edward held a most important position in the ceremonies of the day, has a history the beginnings of which are lost among a crowd of legends some of which have a specifically Jewish tinge.

The first legend that I intend to quote is that recorded by Pennant in his "Tour in Scotland": In the church of the Abbey (of Scone) was preserved the famous chair, whose bottom was the fatal stone, the palladium of the Scottish monarchy; the stone, which had first served Jacob for his pillow, was afterwards transported into Spain, where it was used as a seat of justice by Gethalus, contemporary with Moses. It afterwards found its way to Dunstaffnage, in Argyllshire, continued there as the Coronation Chair till the reign of Kenneth II, who, to secure his empire, removed it to Scone. There it remained, and in it every Scottish monarch was inaugurated till the year 1296, when Edward I, to the mortification of North Britain, translated it to Westminster Abbey, and with it, according to ancient prophecy, the empire of Scotland.

So far Pennant. The next legend is obtained from

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Hector Boece, who wrote in 1527. Mr. William F. Skene sets it forth in his interesting book, "The Coronation Stone," published in 1869, and from him I cull the following shortened account: "Gathelus, a Greek, went to Egypt at the time of the Exodus, married there Scota, the daughter of Pharaoh, and after the destruction of the Egyptian army in the Red Sea fled with her by the Mediterranean till he arrived in Portingall, where he founded a kingdom. Here he reigned in the chair—fatal stone like a chair—which wherever it was found portended kingdom to the Scots. Simon Breck, a descendant of Gathelus, brought the chair from Spain to Ireland and was crowned in it as King of Ireland. Fergus, son of Fershood, was the first King of the Scots in Scotland and brought the chair from Ireland to Argyll. A descendant, Evenus, built Evonium (Dunstaffnage), to which capital he brought the stone. A still later king, Kenneth MacAlpin, conquered the Picts and carried the stone from Argyll to Scone because it was there that his principal victory over the Picts had been gained."

Another legend somewhat similar to the foregoing was related by Fordan, one and a half centuries earlier. He gave, however, an alternative origin to that of Egypt. "When Simon Breck arrived off the coast of Ireland a great storm arose and when weighing anchor a stone of marble cut in the shape of a chair was attached to it." There are several other legends with slight divergences from these. In one related by Baldred Bisset in 1301, the earliest reference to the history of the stone is to be found. According to this authority the daughter of Pharaoh took it direct to Scotland, merely touching at Ireland on the way for reinforcements. Bisset, however, seems to have deliberately invented the story for political and patriotic reasons in order to assist him in his embassy to the Pope whose protection was desired by Scotland against the attacks of Edward I.

The above recorded accounts of the adventures of this interesting relic of the past are all of Scotch origin. The

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Irish, however, also possessed a wondrous stone, the Sia Fail, the Coronation Stone at Tara, concerning which the old Irish verse has often been quoted throughout the centuries. Translated into modern English by Sir Walter Scott, it runs as follows:

> "Unless the Fates are faithless grown,
> And prophet's voice be vain,
> Where 'er is found this sacred stone
> The wanderer's race shall reign."

According to the Irish legend this stone was brought to Ireland from Scotland. The native Irish repudiate the story of the removal of their sacred stone to Scotland and contend that all the accounts of its subsequent adventures are mythical. From reliable evidence that has been adduced there seems no doubt that the Scotch and Irish stones were distinct from one another and that both had a real existence.

There is, however, still another legend and as it is the most interesting of them all, so far as the Jews are concerned, I purpose tracing the alleged history of the stone according to this version frim the biblical episode at Luz. It will be remembered that it is recorded in Genesis that the patriarch Jacob, after his departure from his father's house, spent the night at Luz where he had his well-known dream. In the morning he rose up early "and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it." This self-same stone was, according to the legend, carried in solemn procession to the threshing-floor of Azaurah the Jebusite in the presence of King David, and it was on this occasion that the royal poet is supposed to have recited the psalm: "The stone which the builder rejected is become the headstone of the corner." This prophecy was afterwards fulfilled by the erection of the Temple on the site which, according to tradition, was also the scene of the intended sacrifice of Isaac. Continuing the legend the stone held an

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important and responsible position in the edifice erected by Solomon and remained there until the Babylonian Captivity.

On that unhappy occasion the conquerors were unable to remove the whole of the population and many of the inhabitants of the land escaped. Numbers of the Tribe of Dan, who even in those days led seafaring lives and were thoroughly at home on the water, fled together with some of their rescued treasures and taking ship sailed westward. One of the vessels was wrecked on the coast of Ireland. Most of the refugees and their treasures were saved and among the relics of their past left to them by the sea was the veritable stone on which Jacob had laid his head. In a work by Warner on Irish Antiquities, it is stated that "these Danites or Dannats were not known to be Jews by the people among whom they settled in either Ireland or Spain—for some reached the shores of the Peninsula—but it has been satisfactorily proved and chronicled down to us that this stone was so brought by Israel's sons to Ireland." In that country it was considered a very precious relic and was guarded in the most famous palace and fortress of the country, the renowned Tara's Hall. It has been suggested that the Danite refugees intended to come to Britain, which was known to them for its tin mines.

Soon after the arrival of this wonderful stone at Eochad, the Eirman-elect of Tara desired that it should be used at his coronation (580 B.C.E.). Some few years before this date the prophet Jeremiah, in accordance with the Divine command, fled from Egypt and in his company was Baruch. Simon Breck or Baruch accompanied the Toathe-da-Dannan (the Tribe of Dan) to Ireland, and admitting the identity of these two, it has been suggested that Jeremiah may have accompanied him. Fergus, the first King of Scotland in 530 A.C.E., took the stone with him to Iona and was crowned upon it. In 787, on the occasion of his coronation as King of the Picts and Scots, Kenneth II. removed it thence to Scone. In the meanwhile, however, the true history of the

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stone had been forgotten, but a hundred and fifty years prior to its removal to Scone its origin was miraculously communicated to Bishop Columba, who used it as a pillow on which to enter into eternity. Henceforth its true history is known without the assistance of legend. Edward I., in the course of one of his numerous excursions in to Scotland, took possession of the famous stone of Scone on which all the Kings of Scotland subsequent to Kenneth II. had without exception been crowned and brought it with him to Westminster, where it has since fulfilled a similar function. On one occasion there was a chance of its restoration to the Scotch. In 1328, when Mortimer and the widow of Edward II. surrendered the Scottish regalia, they were also prepared to restore the stone, but so indignant were the Londoners at the suggestion, which almost roused them to rebellion, that the intention was hurriedly abandoned.

The legends that I have recounted are interesting but hardly worthy of credence. The arguments against the probability of any one of them are numerous. One might ask whether refugees fleeing for their lives would be likely to burden themselves with a useless stone. The phrase, Toathe-da-Dannan, does not necessarily mean the Tribe of Dan. A more likely interpretation is the Danes. It might also mean a strange people, a bold people, or one coming from the North. Finally, the last blow to the traditions that have gathered round the relic has been given by the eminent geologist, Professor Archibald Geikie. This authority, in a letter to Mr. Skene, expressed his opinion of the origin of the stone in the following sentences: "As I expected, it really does not throw any certain light on its own history. So far as one can judge from the external surface, this block of sandstone may have been taken from almost any of the red sandstone districts of Western or Eastern Scotland. As a geologist I would say that the stone is almost certainly of Scottish origin; that it has been quarried out of one of the sandstone districts between the coast of

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Argyle and the mouths of the Tay and the Forth, but that there is no clue in the stone itself to fix precisely its original source."

The stories that have attached themselves to the stone are entertaining, but that it ever had any real Israelitish or Palestinian connection is in the highest degree improbable.

II

The Jews and Richard I.'s Coronation

In the pages of English history the Jew has appeared in various characters. Under one monarch he has posed as the savior of his country's credit in times of financial panic; under another the question of his right of settlement or of citizenship has influenced the existence of the government. Under the Plantagenets, however, the Jew troubled himself little with the politics of the State. The all-absorbing question to him then was for how long the right to live in peace would be continued to him and how soon the populace would arise intent on confiscation and massacre. The epoch with which I am to deal in this paper belongs to the last category. The question of the franchise had not yet come to disturb English life and the people, in the absence of general elections, amused themselves with occasional bouts of Jew-baiting.

Under the first Plantagenet King of England the condition of the Jews had been far more tolerable than was then the rule in Christendom. In England, as elsewhere, they were the principal bankers and their assistance was absolutely essential whenever any war, religious or avowedly political, was undertaken. Their occupations, however, did not render them popular with any class in the country. The treatment of their French brethren on the recent accession of Philip did not afford them greater security nor did it tend to relieve them of anxiety. The French king had a short method of dealing with his Jewish subjects. He banished them from his dominions, confiscated their property and annulled the obligations of their debtors.

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The idea gained currency that Richard might celebrate his accession by emulating the exploits of his royal brother of France, and in order to nip in the bud any doubts that might arise of their loyalty, the English Jews of the day determined to placate the King by means of costly presents. On the occasion of the King's coronation the leading Jews flocked to London from all parts of the country bearing congratulatory tribute. As Tovey says: "The Jews... flock'd from all Parts of Kingdom to the Solemnity of his (the King's) *Coronation*, which was perform'd at *Westminster;* being dress'd in their best Apparel and bringing many Presents that were full worthy of his Acceptance." Whether to keep the Jews from harm or to secure the Abbey from non-Christian pollution is not known, but permission was refused to the delegates to attend the ceremony or to be present at the banquet that followed. The author of Anglia-Judaica quaintly remarks: "But the Courtiers, as well as common People, ridiculously imagining that the Generality of the *Jews* were *Sorcerers,* and might possibly bewitch the King, if they were suffer'd to be present at It, Orders were issued out, forbidding any of them, under the severest Penalties, to come near the *Palace.*" At this point there are two divergent accounts. According to Graetz, the deputation entered the presence of the King after his return to the palace whereupon Baldwin, the Archbishop of Canterbury, contending that those professing the Jewish faith could not be ranked among the nations and that consequently they could neither be received nor their presents accepted, the King gave instructions for their withdrawal. The palace officials in an excess of zeal ejected them with abuse, and the mob outside translating words into deeds belabored the heads of the community with blows and with kicks. The second and better known account differs somewhat from this. During the banquet the populace, Christian and Jewish, crowded round the gates of the palace and in the crush some Jews were pushed inside. A Christian, see-

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ing this, in his self-righteous indignation, turned the Jews out with blows and those outside profiting by his initiative were not slow to imitate him.

Mr. J. M. Rigg, in his recently published introduction to the Volume of Plea Rolls, has another variation of the same story. Although forbidden to enter the church, the Jews remained in its neighborhood in order to catch a glimpse of the King after the ceremony. Eager to obtain good positions they pressed forward. The populace pushed them back and this led to the melée. The account would not be complete unless I quoted Tovey on the point. He says: "But several of them, who had come a great way off, on purpose to behold the Bravery of it, not caring to lose the Labor and Expence of their journey, and persuading themselves that being Strangers in *London*, they should pass undiscover'd, ventur'd, notwithstanding the Proclamation, to appear at *Westminster;* but being, somehow or other, found out by the Officers of the *Abbey*, they were set upon with great violence, and drag'd half dead out of the Church." It will be noticed that this authority states that they were ejected from the Abbey, not the Palace.

Whatever the cause of the first blow all authorities are agreed upon its immediate results. The report soon spread that the King would look upon an attack on the Jews with favor. The populace needed little encouragement to set about its favorite amusement of Jew-baiting. The country people gathered in London to set out on a pilgrimage to Palestine began the Crusade at home. The Jews wherever they were found were attacked and murdered. Those that could, fled to their houses, which were speedily surrounded by frenzied mobs of bloodthirsty rioters. Every Jew's house in London was attacked, but they were so strongly built that they could not be broken into. Fire was applied to the roofs of the houses and in the conflagrations that ensued many non-Jewish houses were also burnt. "Happy were they who could find a true Friend to shelter them!

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all kinds of Cruelty were exercised against them: insomuch that the soberest Part of the Citizens, who had in vain endeavor'd to quiet Matters by themselves, sent Messengers to *Westminster* desiring some Assistance from the *King:* for fear the Tumult should grow so outrageous as to endanger the whole City.

"Upon hearing such Horrid News, which could not but, in some measure, interrupt the Triumphs of the Day, the King forthwith dispatch'd *Ralph Glanvil,* his Chief Justice, with several of the prime Nobility to suppress the Riot, and take an account of the Authors of it. But, as they went unaccompany'd, with great Force, the Rioters, conscious of their superior Strength and flush'd with Spoils, refus'd either to hearken to their Reasons, or reverence their Persons; and therefore, tho' they began the tumult out of Love and Duty (as they pretended) to the King, they continued their Extravagance till the next Morning; neither the Noblemen, *or Chief Justice,* daring so much as to remain amongst them."

The riot continued until the next day and the rioters only desisted when their appetite for blood and plunder was sated. Many Jews perished. Others killed themselves rather than accept baptism. Among these latter was Jacob of Orleans. Most of the houses of the Jews were burnt and many synagogues destroyed. It has been suggested that the people acted at the instigation of the nobles and knights, many of whom were heavily indebted to the Jews, and that the fire was primarily intended to destroy the records of the debts. In that it succeeded, but it did not end there, for before the conflagration was finally subdued a large part of the city was destroyed. One Jew only accepted baptism, the wealthy Benedict of York. When the King heard the circumstances of his conversion, however, he was allowed to revert to his ancestral faith. The King hanged three of the ringleaders, on the pretext that they had burned the houses of Christians. He refused, however,

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to irritate his subjects at the beginning of his reign by acts of severity in favor of a hated people, and contented himself with issuing a proclamation, in which he took the Jews under his protection, and forbade any molestation to be offered them either in their persons or property. As Tovey says: "The King was certainly very much griev'd at these Things; taking it, as it was, for a very ill *Omen*, that his *Reign* should begin with so much Civil Bloodshed, and his *first* Command meet with no readyer Ob'dience. Whereupon, being the next Day more at leasure, and having concerted better Measures, (tho' the People had dispers'd themselves, as being tir'd, and perhaps satisfy'd with their Booty) he made such effectual Inquiry after the *Ringleaders* of the Tumult that several of them were apprehended, and brought to publick Justice: Three of which were hang'd: two for Plundering a *Christian*, under Pretence that he was a Jew; and one, for Burning a *Jew's* House, which fir'd a *Christian's* that was next it."

The excitement subsided and everything ran smoothly again as long as Richard remained in London. Immediately upon his departure from England, however, the outrages broke out with renewed vigor, on this occasion in the provinces. Lynn, Norwich, Stamford, Edmondsbury, York, were each in turn the scene of anti-Jewish excesses and in each the populace found new means of pandering to its innate savagery. The tale of heroism and of martyrdom undergone by the Jews of England of this day has often mingled pity with admiration in the breast of the reader and needs not to be recounted here. One last quotation from the pages of the sympathetic historian of Anglo-Jewry, to whom reference has frequently been made in the course of this narrative, will suffice: "But tho' these Outrages against the *Jews* were thus happily suppress'd, in, and about *London:* the Report of what great Riches were got by those who assaulted them, so inflam'd the Generality of the baser sort in *other* Places, that without the interposing Providence

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of *God* they had been destroy'd throughout the whole Nation. For tho' they had approv'd themselves good Subjects to the King by supplying him very largely towards the *Holy Expedition* which he undertook this *Year*, and were therefore declar'd by Proclamation to be under his especial Protection, they were attack'd in so many Places at once, and in so short a space of time after their late Calamities, that their utter Ruin seem'd to be determin'd and inevitable."

The outbursts of anti-Semitism had one consequence that has proved of inestimable benefit to historians of Anglo-Jewry. The riots and consequent destruction of the records of debts to Jews, in which the King was financially interested, led to the institution of the plea rolls, whereby duplicate records of debts were preserved in places of security.

LONDON, ENGLAND.

The Remnant of Jews in China

BY N. E. D. EZRA

Never before have such herculean efforts been made which did not prove successful as has been the case with our unfortunate co-religionists in China. A sort of mysterious fate seems to hang over the orphan colony of the Chinese Jews. About fifty years ago there was a great hope of re-establishing communication with them, but unfortunately the Tai-ping rebellion thwarted this. When during the year 1900 the Jews of Shanghai started to re-open communication with them, the rising of the Boxers—it is much to be regretted—frustrated their efforts.

Much has been written on this subject both by Jews and Christians. The latter have rendered us invaluable assistance. It was they who from time to time drew our attention to the fact that there are in existence members of our own faith—in the interior of China—who are desir-

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ous to return to the fold of Judaism. It is most astonishing that a small colony of Jews have been able to survive through so many ages in the midst of a world of idolaters. It was that liberal-minded Christian—Rev. Timothy Richard—who wrote on the 28th of December, 1899, to Mr. E. M. Ezra—an old resident of Shanghai—about some Hebrew manuscripts which were brought from the Chinese Jews of Kaifengfu by the Jesuits and brought down to Shanghai. This announcement has stirred the community greater and greater and Mr. Ezra and several friends went to see the manuscripts (Torah) in question and with what result? A meeting was held soon afterwards and a "Society for the Rescue of the Chinese Jews" was formed and fourteen members of the community were elected to form a committee.

It has received numerous supporters, notably from the Grand Rabbin Zadoc Kahn. Its Honorable Treasurer and Honorable Secretary are Messrs. E. M. Ezra and S. J. Solomon, respectively. These two gentlemen threw themselves heart and soul into the matter and are determined, like many others, to bring back our forlorn co-religionists to the fold of Judaism.

The Committee, about the middle of August, 1900, sent a native messenger to Kaifengfu with a letter (both in Hebrew and Chinese) addressed to the Jewish community there. The messenger returned to Shanghai on October 24th and brought a letter in Chinese, addressed to him, which Rev. Dr. J. Edkins has kindly translated.

It reads, addressing Mr. Yin:

"We conversed with you in Kaifengfu and arranged to leave on September 25th to proceed to Takang and there join you in a journey to Shanghai to see our compatriots in that city of the Jewish religion. But the news of war in the North is disquieting... A synagogue could not just now be erected, nor can we leave our homes for a long journey... Kindly proceed in advance of us. When you

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see our Jewish compatriots tell them that we find it better to wait till the country is quieter... The site of the synagogue remains as it was, but our people are very much scattered."

Arrangements were then made to send the same messenger once more to Kaifengfu, with instructions to try to induce two or three co-religionists to come to Shanghai soon, and on November 17th, 1900, he left Shanghai for Kaifengfu, bearing the following letter, which had also been kindly translated by Dr. Edkins, the gist of which is as follows:

"We write now this letter to inform you that a Society has recently been formed for the purpose of considering the best means of reviving the religion of our forefathers among your community... In order that no more precious time be lost, we ask you again to send two or three of your members to Shanghai with as little delay as possible, so that some steps may be taken for your early relief from your present state of lack of knowledge of our religion."

This communication elicited a reply and on the 6th of April, 1901, the native messenger, who had been sent to Kaifengfu, returned to Shanghai, in company with Li King Sheng and his son, Li Tsung May, a lad of twelve years of age. They stayed three weeks in Shanghai and took back with them the following letter:

"Shanghai, 7th Ayar, 5661 (26th April, 1901).

"To our Brethren in faith at Kaifengfu:

"Referring to our letter which we sent to you about five months ago, we received about two weeks ago your letter intimating that some of your members will come here.

"This letter was soon followed (the next day) by the arrival of our messenger in company with the two of your members, viz: Mr. Li King Sheng and his son. Soon after they arrived here we sent you a telegram informing you of their safe arrival. They have stayed with us during the Passover holidays and ever since, have attended our Syna-

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gogues and witnessed several religious ceremonies. They are now going back to Kaifengfu with this letter to you. Owing to the present unsettled state in China and many other minor causes we find it quite impracticable at present to depute any one of us to visit your place with a view of teaching you the laws and tenets of our religion. We therefore beg to request you to send a few of your members, principally young, to stay with us for a few months and we will try to teach them the Law of God handed to us by Moses and which has been observed by our forefathers for thousands of years past. We will try to make them comfortable, and if they wish to remain with us, we will try to find for them employments according to their abilities. Should they wish to go back to you in order to teach you what they shall have learnt, they may do so. In short, our sole object is to see you restored to the religion of our forefathers so deplorably lost to you.

" By order of the Committee,

" S. J. SOLOMON,

" Honorable Secretary,

" Society for the Rescue of the Chinese Jews."

After an interval of eight months Mr. Li wrote from Kaifengfu to Mr. Solomon that he intends to come to Shanghai in the spring together with some of his friends. After one month a telegram was sent, dated 22d February, saying, " Eight Jews left yesterday." They arrived in Shanghai on the 10th of March and Mr. Solomon, the energetic Honorable Secretary of the Society, to whom the thanks of the entire community are due, strained every nerve to make every possible arrangements to make them comfortable. From a number of questions put to them by Mr. Edward I. Ezra (a member of the Committee) it appears that they distinctly regard themselves as quite separate from the Chinese. Amongst the Chinese they are known as " Tiao Tin Kiao," or " the sect that pulls out the sinews."

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This pulling out of the sinews was an order traditionally handed down to them, and though some did not observe it, still a good many are doing their best to observe the custom. On being asked whether they came to Shanghai for purposes of gain or to revert to their ancient faith, they answered that some have only come for a visit, five wish staying here, but their chief desire was to remain Jews and follow once more in the path of their forefathers.

As to whether any of them knew anything of their religion, they said that for a long period before the Taiping rebellion they were gradually declining and their religion was getting forgotten and at present they do not observe any of the ordinances of their religion nor do they observe the idolatrous practice of the heathen. Some years after the Taiping rebellion, in the 21st year of the Emperor Toa Kwang, there was a tremendous flood that spread such awful devastation amongst them that many perished. This flood, coupled with the rebellion, broke them up so completely that the new generation that arose after them was brought up in utter ignorance of their religion and history.

From the most ancient times they were divided into seven clans, viz: "Koa, Shoa, Ia, Li, Shu, Kin, and Chong," and every Chinese Jew living to-day is a member of some of these clans, and outside of these there are no other people of their race. Those who have come to Shanghai are representatives of these clans and the oldest man amongst them possesses a family record running through a period of over 200 years. With regard to the number of Jews still remaining they said that quite a number had gone out of Kaifengfu on business and thus been lost, but those that they know who are members of these seven clans do not number more than 140 adults. They are at present in such a deplorable condition they have no leader, no synagogue, and no schools in which to educate their children. Most of them have been very much saddened at this ruined condition prevailing amongst them, but what could they do?

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With regard to their synagogue they have been told by their fathers that once upon a time they had a place of worship, which was the heart of their community, but for a considerable period the buildings have been completely destroyed. The ground on which the synagogue was erected used to be in the name of one of their people, but at the time of the Taiping rebellion the title deeds were lost. About four years ago they applied to the local officials for a new deed and after some difficulty their application was granted, and they now hold a title deed for the site. The new deed was made out in the name of seven clans. According to their statement the ground measures 200 mows. It is now a water hole with a stone standing alongside, a solitary witness to the One True God; on this stone the names of Abraham, Moses, Adam, etc., are mentioned, with an account of their religion.

They have a few traditional commands that they now still remember and are trying to observe. They are under no circumstances allowed to use heathen musical instruments in marriage. They are to take the sinews before preparing the meat for their food and are prohibited to eat pork. One man stated that he remembered his father telling him that in the olden days, when they entered their synagogue, they always took off their shoes. The Chinese officials in Kaifengfu regard them as Chinese subjects only and the treatment the latter receive is no better and no worse than that of the rest of the inhabitants.

They never knew of the existence in any parts of the world of any Jews besides themselves. Their first knowledge of their outside co-religionists was when they received the letter which the Shanghai Jews sent to them. They denied that any of their sect has embraced Buddhism or Mohammedanism, but it is true that the few who had left Kaifengfu have never been heard of and these they consider as lost.

From what it appears and they have even affirmed that

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they are not prompted through the hope of any personal gain, but merely to revive their religion. They are perfectly satisfied with their lot and their chief desire is to be instructed in the religion of their forefathers.

To all appearance they show sincerity and I ardently hope that help will be forthcoming from every part of the world to enable the handful of Jews of Shanghai to take a progressive step towards the ultimate regeneration of our forlorn brethren.

Up to the time of writing, the Society is trying its best to do what it can and I conclude my article in the earnest hope that the God of our fathers will, as He has promised His children, that if they humble themselves and show the right spirit, turn their captivity and have compassion upon them, and will return and gather them, even those driven to the utmost part in Heaven, and that he will do them good and multiply them above their fathers.

SHANGHAI, CHINA.

Three Types of Russian Jewish Life

OR RUSSIA BEFORE AND AFTER THE RIOTS

BY LOUIS LIPSKY

(*Continued*)

It was a warm summer night... Twelve o'clock... The sky was sprinkled with light fleecy clouds. The moon danced along the blue, appearing and disappearing like a coquette. Lights were burning in every house, even in the very poorest where usually a candle is lit only on Sabbaths. Candles were flickering there,—and it was not the Sabbath nor any other holiday...

In no Jewish home will you be able to find a living being this night, unless it be a bedridden person. Otherwise, the houses are lifeless and bare, the walls are dismantled, the bureaus and trunks are entirely empty and what was formerly there will be found hastily packed into

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baskets in the center of the room and no one guarding them. Excepting the soft-footed house cat, who goes about stealthily in the silent night peering into one heap of chattels, then into another, smelling and licking and wondering what is going on. The cat knows well that about this time of night it is customary for him to be lying over the warm oven and meditating as to whether the cook or the mistress of the house had not forgotten to hide some good eatables under lock and key. Then he used to get up and investigate. After that was done, he would leave the warm oven and smuggle himself in where the children slept; there he would nudge up close to the children under the quilt; it was so comfortable to have the children throw their arms about him in their sleep. Now the cat gazed sadly; a change had come over everything . . . .

Everything was as if on exhibition; even the commode, where the mistress usually kept her butter, a place where he had often longed to enter but never could, for the cook was always on the guard; and it seldom happened that she forgot to lock the commode. Now it was wide open and empty... Not a lick anywhere... The oven is cold; it has been so for some time; the children's bed is also cold and no one in it; no soft pillow, no warm quilts, no caressing children's hands; even the hen which was painted on the wall and against which he would spring as if to exterminate her, was not there...

Sorrowful and cheerless everywhere one went...

And the cat prowled about from one bundle of goods to another, full of sadness; he smelt and licked them as if by so doing he could ascertain what had happened.

Terrible was the night passed by the Jews of Brebendefka; full of horrible dreams and fears. The young children and the elderly men dozed on their bundles and now and then they started from their sleep and a thousand times glanced about apprehensively—" from which side will the rioters come. ". . . Those who had been energetic enough

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to pack and hide their household belongings were now with their wives and children doing picket duty on the highway. The others were now hiding in cellars and digging holes where to hide their valuables; but when they had concluded their labors, they refrained from entering the house to rest themselves, but proceeded at once to the highway, there to watch with others. In every crowd were women, little children, and weak old men, who were leaning against the bundles, dozing. At every noise they would raise their weak eyes and ask:

"What's the news now, Jewish children!"

"All's quiet yet; nothing new . . ." was the answer of the men who went about with clubs and other weapons, guarding the town.

"Praised be the Lord! — Praised be His name! — Blessed be the One Above!" was the reply of those leaning against the bundles; and they would doze off again.

In every street was a noise of coming and going. Every hour squads of men left the side streets and gathered in the market place. Soon there was a large company and the word was passed:—"What's the news? Is all quiet?" "Nothing's happened? Praised be the Lord!" was the return and a few stopped to light their cigarettes or pipes. One pounced upon a piece of bread and herring taken from his pocket and satisfied his hunger. Then the company dispersed and wandered off into the side streets.

Since Jacob first arrived at the market place, the company did not disperse. The old people and the women raised themselves from the bundles and with great impatience awaited his return.

"He said he would return soon!"

"This is not a matter of no consequence!"

"He is acquainted with people of great influence!"

"He may be able to do much for Israel!"

A feeling of confidence was evident. Suddenly the joy became still greater:—

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"The Madam herself is coming!

"The Madam! Room! Room!"

Soon the Pani and his wife stood among the people. Close to them stood the elder folks, next the middle-aged, then young people, etc. The women did not allow the men to say one word, but at once began to weep:—"Dear Madam, have pity on us, we are so unhappy; what shall we do with our children! . . ." The older men tried to quiet the women, but of little avail.

Just then a cry was heard, "Reb Avromche comes!" and in a moment a wide passage way was made, through which an old man of about seventy-five passed slowly. His beard was long and as white as snow. Nevertheless he walked upright, but with head bowed down. His silver crown seemed to give a quite geniality to his countenance which was encouraging. He approached the spot where stood Jacob and his wife. In his left hand he caried a heavy club and in his right he held a walking stick. He leant upon his walking stick, but soon a seat was provided, whereupon he said, with a smile: "Thank you, to-day I think a Jew may stand; but if one *is* permitted to sit down too, I may as well be seated."

A smile passed over every countenance, for everyone who heard Avromche speak was forced either to smile with joy or to be covered with sadness and look sorrowful. Even women would say, "Reb Avromche always speaks with sense and it is cheering to hear him." When he spoke now the women were silent.

"Let us cease our clamor," said Avromche.

"Reb Avromche bids us be silent," was the word passed, and his glance passed over the entire company. Those who stood closer to him saw—when the moon glided out from behind the cloud—the tears trickling down his face like dew from an old overgrown tree when the sun shines upon it.

"Let me wipe away these tears, children," said Reb

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Avromche, "not tears of sorrow but of joy. I was sitting on my bundle of household things and was dozing when I heard a great uproar. I opened my eyes and asked, Why is no one going about in the streets? And I was told that you, my dear young sir, have come to us, you who never wanted to know of us Jews; would never come to our house of worship; but you come *now*, in such a time, in such need, in such Jewish sorrow. How then should my old heart feel if not younger, when I see such things in my old age. When I think of how my own sons and grandchildren did not obey their father and went into the new paths; how I had to see that they were Jews, yet behaved unlike Jews; how I used to become older by years every time the thought came to me, perhaps my children are no more Jews, perhaps they have no more the Jewish heart, the Jewish spark! But now, in my old age I have lived to see that they are in truth Jews. See there among the people you will find them; they stand guard, too; they get no sleep, too; they are pursued like our other brethren! And you and your dear wife come, too, to stand guard with us, here at the midnight hour; you also feel the pains of our people. The Jewish spark still burns in the Jew. How one sees the Jewish people quarreling among themselves, always separated into all sorts of classes but when calamity visits the Jews, they become one people, with one unanimous voice. Let me wipe away these tears!"

Jacob and his wife could not contain themselves. The tears of the old man disturbed them and tears rose in their eyes. The exertion of his address quite overcame the old man. He sank back into his seat, lowered his head and rested as if he had finished a heavy piece of work. Tears were in Jacob's eyes, but he could not refrain from smiling when he saw how the weak old man held his heavy club in his hand; so weak an old man, and so heavy a club.

"Reb Avrom," Jacob started to say, "I am very glad to see before me so many Jews. Every Jew should be over-

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joyed to see peace and concord as the outcome of a threatened danger, forgetting personal grievances and personal dissensions in the general aim. But is it necessary for you all to be gathered here in the market-place with your women and children at so late an hour, losing sleep and rest? Nothing is accomplished by it. In my opinion, it were much better if certain selected householders gathered in some house and there calmly and judiciously decided upon some plan of action. If you have already done this, please tell me what you have decided. I am also a Jew, and I too should like to know."

"Your plan," said Reb Avromche, raising his head, "would be well in a time of peace; it would then be fitting that certain chosen householders should gather in conference to discuss matters. Then if householders attend the conference, well and good—if not, nothing is lost. But there is no time now to discuss and debate. Now there are no chosen householders; now every Jew is a householder and does whatever he can."

"But what are you doing? Is it possible to accomplish anything by prowling about all night without sleep?"

"Certainly, something will come of it, more than if nothing is done!"

"But what are you doing? I see nothing more than people rushing to and fro, and women and children dozing in the streets."

"In time of danger, such things are also called doing something, my dear young sir. Every one has his little belongings hidden away and now we are guarding the highway, for should the rioters approach, the women and children will run away and the men will pursue the rioters so that no harm shall come to any of them."

"If that is so, then only the young men should go about with clubs, able-bodied men; for of what use are old men? I put it to you, Reb Avrom, what can you, an old infirm man, do with a bludgeon. It is your time to rest!"

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"In a way you are right. No one bade me take a club and be one of the guards; no one asked help of me; but, my dear young sir, I am old and infirm and am of little use yet I'm a Jew; how can I do nothing in such a time as this. . . . How can any Jew be content to rest in an hour like this. You and your dear wife have also come to us!"

"Well, you are right. Yet what shall we do?"

"We Jews must be prepared for misfortune at any moment; but now we can do nothing more than what we are doing. This visitation will not last forever; it will pass away. Afterwards, we will find some other way out of it."

"But in the meantime?"

"In the meantime, let those Jews who fear nothing do what they can."

"Which Jews do you mean?"

"Which, you ask? There are many of them. I mean the rich, our rich brethren who live in the large cities; they are secure. Even should the rioters come near them, there will be a whole battalion of soldiers to protect them and should a few of their chairs be broken, they will have a few left. . . . We common Jews who live by hard struggling in the Jewish towns, can do no more than what is in our power, and that you see here now. . . . Perhaps," Reb Avrom continued, "you yourself know of some way, tell us! We shall follow your advice. We know nothing of what is going on in the world; why we are now suffering; we reckon it to be something sent from God. We know that such attacks are not new, and have been suffered before with fortitude. We have heard of the sufferings of our ancestors and they were even more terrible."

Jacob made no reply. Then it was noticed that a dull red glow in the horizon was beginning to show itself on the sky. First a purple ribbon of light was cast across the horizon; it seemed ominous and full of sullen danger. But soon it changed to dull red.

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"Praised be the Lord for the day!" "The sun will soon be up." "To-day we must not go to market, so we may last awhile;" were words that passed among the people. Then one by one they disappeared into the side streets to take some rest after their night's vigil.

And the days were brightened by the sun and no Jew could take advantage of it, for the nights became the Jewish days, and the days became the Jewish nights. Every day brought the news more definitely that a riot would soon take place in Brebendefka.

The terror of Jacob and his wife increased. Finally Jacob hit upon a very brilliant scheme for evading the riots Jacob and his family made a journey to foreign parts; until *the times should become quieter.* For had not Reb Avromche, a sage old Jew, said that the riots would not continue forever, that peace would return? "The Jews," he said, "were accustomed to these things, and generally came through them with some fortitude; with God's help they would recover from this last attack as intact as heretofore."

But it was not a futile watch the Jews kept that memorable night in Brebendefka, for the Sunday following a riot broke out in the town with the same terrible details as in C——. The damage done to Brebendefka was incalculable. Household goods were scattered to the four winds; the town was treated to a pillage never before heard of even by the oldest inhabitant. The Jews were left without a bit of property, bruised and battered by the ruffians, and strewn upon the highways in a state of hopeless despondency. No pen can picture Brebendefka after the rioters had left. At the present time, it is very difficult to speak calmly of the proceedings, the time is not so long past; the outcries still ring in our ears; the blanched faces of old and young still live in our imagination. . . .

This much may be detailed. Windows were broken in Jacob's mansion; but when he returned from foreign

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parts he bought glass of the latest fashion, had his whole house renovated and when it became quieter in Brebendefka, he returned as if nothing had happened.

Now, should you not rejoice that the Jew had passed through so terrible a visitation with such fortitude, living in foreign countries, and had returned to live in peace again?

I can not say why, but it may be told that since the terrible night on the market place, which Jacob spent with Jews, he began to be interested in Jews for the first time in his life. As soon as he returned to Brebendefka he wrote of the Jews in such magazines which devoted some space to them. They were interested in the subjects: "What Will Be the Outcome of the Jewish Riots?" "What Will Be Its Results?" "What Will the World Say About It?" "What Will the Jews Themselves Do About It?" and so forth. And to this day he writes articles on the Jewish question and he has subscribed for a magazine which costs him every year *ten rouble*. And God knows what will happen to the Jewish world on this account.

Jacob has become greatly interested in communal questions. He has some dealings with Jews and even offers them advice, which they never follow, as to how to live and how to do things. And should one declare that his position on any question is wrong, then Jacob becomes very much disturbed and wants the matter settled as he believes.

He is often seen arguing with our our well-known friend, our Chaikel (or Yapish Abramowitsch) for whatever Jacob says yes to, then Chaikel is certain to say no. In brief, Jacob has become "An Assimilator."

Jacob is much comelier and healthier than Chaikel. He is as straight as a pole. His head is always erect and his stomach protrudes a bit in front of him. There are no wrinkles on his brow and his face is as smooth as a child's—when he has shaved himself. His hair is always smoothly combed. He talks with precision and is very

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careful as to the meaning of his words. He never appears to be ruffled. But when he sees the volatile and enthusiastic Chaikel, his smooth face begins to shine and a sweet smile appears on his lips, the sweetness of the bee when it leaves the sweet poison with its honey. His gray, bulging eyes fall upon Chaikel as if he were his buffoon and his Palestinian plans were nothing but a child's play. Such wiseacres like Jacob must always belittle and mock, and although Jacob himself has very, very foolish eyes, yet he himself considers that not only is he far from being a fool, but on the contrary, he is a very wise man; and therefore assimilation is the wisest plan.

Max Mueller

By Maurice H. Harris

I

It is not two years since Max Müller passed away. Let not an ungrateful world too soon forget him. Exercising, as he did, so great an influence in the realm of scholarship and on the people at large who sit at the feet of the scholars, we as Jews should not be indifferent to his contribution, although not all of his work is of special moment to us. Max Müller devoted his life to giving to the world a religious literature of the East that it had hitherto misunderstood and neglected. We Jews can at once feel sympathy with an undertaking like that, for we are a people from the East who have been misunderstood and neglected. It is true that among the religious literatures of the East ours was just the one that was not overlooked, for the Hebrew scriptures have been translated into every spoken dialect and tongue and scattered broadcast over the globe. Yet even here, in disseminating the Jews' literature, the Jew in a certain sense has been unjustly

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treated, and his Bible together with his truth have been presented as mere introductory stages to a greater Faith that was to supersede them. Sometimes a misinterpretation is worse than total neglect.

We therefore should feel a warm appreciation for Max Müller, who would not permit his own religious community to despise the religions of others, and who, as we shall see later, forced from them an unwilling appreciation of the Faiths of days gone by. That type of man is always a benefactor to the human race. For none so well as the Jew can appreciate that painstaking spirit of fairness that puts as a corner-stone some stone that the builders had rejected.

Max Müller was born eighty years ago in Dessau, the birthplace of Moses Mendelssohn, in the year 1823.

Indeed he speaks in his autobiography of the Jewish section of his native town. He says there was less squalor here than in other German Ghettos. "As children we were brought up without any prejudice against the Jews, though we had no doubt a certain feeling that they were tolerated only and were not quite on the same level with ourselves. We also felt the religious difficulty sometimes very strongly." None the less he formed many friendships with Jewish families. A Jew was his teacher in French and English, "a perfect gentleman." I should like to quote his moderate words on anti-Semitism, but this would be too great a digression, as my theme is not "Max Müller and the Jews," but the man himself.

When but a lad his particular capacity asserted itself. It was the desire to decipher the forgotten tongues of the far, far Orient. Sanscrit was the language of India, with which Europe had been unacquainted up to about a hundred years ago—a tongue unknown and ignored, sealed by seven seals.

Yet the study of Sanscrit was to be the work of his life, and through it he was to give to the Occident treasures of which it was entirely unaware, for Sanscrit was the lan-

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guage in which the Vedas were written. The Vedas form the religious literature of the Hindoos. These had never been printed. Müller felt that the Western World could hardly afford to remain ignorant any longer of a literature that had given religious inspiration during 3000 years to millions of souls. So the young scholar was fired with the enthusiasm to edit this great work by comparing the different manuscripts, to print it, to translate it, and in that way to give it to the world. You are aware that as long as works remain in manuscript they are subject to many vicissitudes, the errors creep in with each new copyist. It was necessary, therefore, for Müller to examine various texts before he could prepare the most perfect one for publication. He learned that the very best manuscripts of the Vedas were in the Bodleian library at Oxford. If he wished, therefore, to undertake this work, which was a task of very many years, he would have to leave his native land and settle in England. This did not daunt him. He came to Oxford with only that purpose in view, and he staid in Oxford for the rest of his life.

The acquisition of wealth is one of the strongest of life's incentives. Men go to distant lands, to arid Australia, to torrid South Africa, to the inhospitable Klondike, wherever they learn that treasure can be found and dug out of the bowels of the earth; but it may be perhaps a new experience—an inspiring experience—to learn that a man showed equally the same eagerness in the search for knowledge, and was willing to go to another country and there too to dig and delve into musty manuscripts in order to give forth, after years and years of unremitting toil, a work that certainly would not bring him a fortune, a work that perhaps would be read by comparatively few, and appreciated only by exceptional scholars. Taking the survey of man from the beginning, I think we may say to his credit that the thirst for knowledge has really been greater than the thirst for gold.

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It is true that in this foreign land his genial nature soon found warm associates. Indeed, the leading men of England, from Tennyson to Darwin and from Thackeray to Browning, were his friends. No foreign scholar has ever been as popular as he. It was not long before he used the English language as a master. After he had spent twenty years in translating six volumes of the Vedas with their commentaries, he was persuaded to stay and edit all the Sacred Books of the East, some fifty volumes. Indeed, this man has given forth, either as editor or author, no less than a hundred books. True to his native country, he was none the less loved in the land of his adoption, and degrees and honors were showered upon him.

What was the significance of this work? What did it mean to people at large? To say that he studied the Sanscrit tongue and then translated its religious books is not to tell the whole story, for this work brought him to the study in general of comparative philology and comparative theology. To Max Müller there were two great words—they were "language" and "religion." They meant more to him than they mean to most. He won for the study of language a place in the sciences that it had never held before. Let me try and place it in its proper relation to other branches of knowledge by a familiar comparison.

When the Jew came and saw the different powers of nature worshiped as separate and unrelated divinities, he discovered that behind these different forces there was but one power. Therefore the Jew merged all divinities into one and taught the unity of God;—this was his contribution to religion. It has been the work of modern scientists to discover that all the different forms of life found on the globe are not separate creations, but that all are designed on one plan and all subject to the same powers and forces. Here we are taught the unity of nature. A something similar was taught by Max Müller and his allies in the

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realm of language. They exploded all the ancient notions of how language arose. They discovered that many tongues once held separate and distinct had even one parent, and the surprising fact was brought to man's knowledge that all of the languages of Europe and India, the Romance languages, the Slavic and the Teutonic, as well as the ancient classical tongues, together with the languages of India, the Persians, Brahmans, and Buddhists, were nothing but branches of one great stem, one great parent language, and that was the Aryan language, the Sanscrit, the language of the Vedas.

Mark the significance of this discovery. It meant that the peoples who inherited these tongues and spoke them also had one common parent, that Greeks and Latins, Germans, Celts, Russians and Saxons, as well as Hindoos and Persians, were one race, were one human family. The other two great races then were the Semitic, from which the Jew comes, and the Turanian, from which the Chinese come. These three names cover the races of the world. Notice what this means for us. Some years ago it was pointed out in Germany by people who did not like the Jews that they were Semites, and being Semites, had little in common with the people of Europe, who were Aryans. The implication was that Jews were alien-Asiatic, for they belonged to the East, and that to the East they ought to go. But Max Müller tells us that the Aryans come from the East too, that the nations of Europe must really claim as their brothers the black inhabitants of India, and the Brahmin so estranged from them now in feeling and thought. Surely the Jew, who has lived in Europe for fifteen centuries, is more in touch with the western branch of the Aryan family than its own pristine brothers living around the Himalaya Mountains. Ancient origin need not decide present kinships, for if we only trace back far enough we will get out of the human and into the brute realm.

All of this was found out through the study of lan-

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guage, through the study of what might be called dry roots. But nothing was dry of which Max Müller wrote, for his delightful style made it fascinating and entrancing; and we owe to him a further debt, that he not only had the power of presenting his profound researches in a popular way that the multitude could understand, but, great scholar though he was, he did not despise, as perhaps some scholars do, the teaching of the multitude. It is for this reason also that this man was so revered and loved, not only in the small academic circle, but in the large circle of all thoughtful men and women.

To many nothing may seem less inviting than the study of words, but listen to what Max Müller says of them: "Words have won battles. A word is the palace of the human thought, better than many of the palaces unearthed. Every new word is a discovery more important than a great conquest. When we find the words 'soul' and 'mother,' the history of man is begun. Not till we meet the words, 'God,' 'right,' and 'wrong,' was human society possible." Mark what the study of words taught this scholar. He found that whenever the same word existed in all of the languages of one family—as, for instance, in the Aryan family, i. e., in all the European as well as the Indian tongues, it meant that that word had existed before these different peoples had left their ancient Aryan or Indian home; that that word or idea existed at the dawn of history, in the days perhaps when the Hebrews were still in Egypt. When, therefore, this keen scholar finds that word "house" exists in all of these tongues in the same root word, he learns this great lesson—and a single word teaches it—that even before they left their ancient home, before they were separated into Greeks and Latins, Brahmin, Teutons, and Celts, some three or four thousand years ago, there in the old Aryan home they had passed the stage of living in temporary tents, they already lived in permanent houses. In the same way, when he finds the word "town" common to

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all, he sees that they had passed the nomadic stage of civilization; and when he further finds the word "king," it shows that they have passed the rude period of chieftaincy and had a centralized monarchy. To those who can pronounce its open sesame, a word is a chapter in human history.

In the same way he has discovered that many of the fables and the nursery rhymes which we teach our children, stories that probably we think are the creations of the nations among whom we live, or at furthest be traced back to Æsop, this great scholar follows their trail to far-off India. Take for instance, the simple story of the maiden carrying the basket of eggs to market and planning the chicks that she would buy for the money and the gradual growth of her income til wealth would be within her grasp. Suddenly forgetting her small but real possession in the interest of her great but fancied ones she drops the basket. This you remember brings out the maxim that we must not count the chickens before they are hatched. The story is traced back from England to France, from France to Spain in the time of Mohammedan rule, from Mohammedan Spain to Mohammedan Bagdad, and from there to India. Here we are given the original form of that old, old story, when instead of the basket of eggs, we have a bowl of rice, with the same kind of reverie and the same kind of catastrophe. So each fable takes on a new dress adapted to the different environment of each new land of sojourn. Some have been badly treated and reached us in fragments; some have been lost on the way. In passing I may say that Berachyah a Jewish scholar, contributed his share in the translation and transmission. How small the world is! How much closer we all are brought together! Does it not remind us anew of the kinship of the human family to remember that the pretty fables with which we sing our children to sleep were the same stories that the old Indian mother crooned over her babe four thousand years ago!

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The study of words has taught something else. Many of the legends, the myths, the stories that we find in the Greek mythology, what are they? are they made up out of whole cloth—pure inventions? Are they legends only arbitrarily created? No. Men don't treasure with religious sanctity fictions of the stump. Greeks, Norse and Romans did not make a religion of idle tales. They are man's attempt to explain the universe, to express the meaning of the different forces of nature. A study of language traces many of these old, old myths back to the sun. They are the sun's power put in poetry.

A slight incident to show how much a word can tell those who understand how to get their secret, in an incident concerning ourselves. There was a popular belief,—the belief lasted till quite the other day, till Max Müller himself exploded it, that the Jews had been ancient residents of Cornwall, on the southeastern coast of England; taken there it was supposed after the destruction of the Temple and made to work as slaves in the mines. The facts on which this theory was based were that a place exists that is called Marazion, which would mean "the bitterness of Zion." This belief was strengthened by the current expressions "market Jew" and "Jew's house." Max Müller looked deeper and found these terms were nothing more than corruptions of old Celtic words. The Jew was not in it.

So far I have touched in very brief outline on the length to which the study of language carried him, and its significance for us all. But I come now to that which I would call the profoundest of his teachings, and that which most concerns us, the part that religion played in the history of man. He finds two things necessary to indicate the ideal unity of a nation. They are religion and language. But while language makes the man, and while we cannot distinguish between true and false until we have language, religion, he tells us, is the profoundest means of getting at the spirit of a people. He takes the famous instance of the

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Semitic language. Phœnicians, Moabites and Hebrews all had practically the same tongue, but it was religion that made the deciding difference, creating an enormous gulf between the Jew and kindred races. When he comes to study the religion of a people, he realizes that he has reached the deepest factor of their life. So far the world has only been concerned with North Aryans who came to Europe and who gave their energies to development of national character. He now gives attention to Southern Aryans of India—the religious division, who allowed the inward life of the soul to absorb all their faculties. Here we find man attempting to solve the riddle of his life. Thus he goes back to five hundred years before the Common Era. What doings are recorded? naught but savage wars—with two exceptions. There were only two cases in the desert of human history at that time, and they were the Vedas of the Hindoo and the Bible of the Jew.

Take but one example. We are told in Greek Mythology that the Phœbus Apollo fell in love with Daphne and pursued her. She fled and to save herself prayed to her mother Earth to swallow her up; so in the very act of Apollo seizing her she was then and there changed into a laurel tree. What idea does this convey?

Phœbus means the sun, for Phœbus Apollo was the god of the sun. But Müller discovers that Daphne also has a meaning—he traces it back to a Sanscrit word, *Ahana*, meaning Dawn.

Now the meaning is clear. It is a story of a daily phenomenon. First dawn appears in the eastern sky; the sun then rises as tho' hurrying after his love. The rosy dawn gradually fades away at touch of the fiery rays of the sun and at last disappears in the lap of mother Earth.

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Rabbi Benjamine's Experiment; or, from Generation to Generation

By Joseph Leiser

Chapter XVI

After Minna's departure, Jeffrey continued in his ministry practically as if nothing had occurred. Many of his congregation, who were inclined to sympathize with martyrs, showed, in many ways, their admiration for his conduct. Yet Hertz, the president of the congregation, considered that he had won a victory, and went about the city circulating his opinions. Hertz was just such a man as favored conservative Judaism simply as a matter of theory. In private life he might be lax in observance, but he wanted the synagogue to practice the old rites, to use the same ritual as his fathers had used; he opposed the removal of hats, the reading of the services in English, the mingling of sexes in worship,—in fact, every progressive movement.

Jeffrey was fully aware of Hertz's machinations, but he was not satisfied to bear uncomplainingly the injustice of Mr. Wile's attitude toward him, so one day he entered Mr. Wile's store and began a discussion, while Mr. Wile busied himself at his desk. Jeffrey had his letter of resignation in his pocket. He said: "Mr. Wile, I have here my resignation, which I offer you," to which Mr. Wile replied: "We have engaged you for one year, and at our last meeting we decided not to ask for your resignation."

"Suppose I wish to leave," Jeffrey said, smilingly.

"Oh, I don't think you will be so ungenerous as to do that," said Mr. Wile. "We have been treating you very leniently."

They then entered upon a discussion, and Jeffrey explained to Mr. Wile his exact status as to Minna,—who

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she was, and he told him of Prof. Campbell and the summer school. "Well," Mr. Wile finally said, "I understand you a little better now, but I am opposed entirely to your position."

The discussion was somewhat involved. Mr. Wile stood for separation in religion, and was against intermarriage as a matter of religious necessity. Jeffrey combatted that position with his usual argument, but he made no impression upon Mr. Wile, who was a man that had reached middle age and had fixed notions. After the discussion Jeffrey walked out of the store somewhat disspirited, but hopeful.

The town gossiped, and Stilwell Street gossiped and speculated, and Jeffrey wore out the days and the weeks and the months in aimless planning and waiting for his release. He wrote an article on the "Present Status of Judaism" for one of the leading magazines, which evoked much discussion by the Jewish press, and brought him a warning from the venerable President of his Theological Seminary for overstepping the bounds of Judaism. To this warning he replied with an article on "Ethical Judaism," which raised a storm of protest all over the country. In the latter article he boldly acknowledged the inadequacy of Judaism to meet the demands of thinking people of the present day. He charged the rabbis with trying to turn Judaism into a finality, into a settled creed, eliminating much from the lives of the people for whom it was primarily intended. He claimed that civilized man required no other authority than the ethical principles of his age. Jeffrey had the satisfaction of knowing that his articles were being read, and several learned colleagues of the older generation replied to his bold utterances and cited Talmud and Jewish authorities to prove the weakness of his position, and one learned man charged him with currying favor with the non-Jews, who were the chief gainers by his theory.

In the middle of winter he received a letter from the

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Ethical Culture Society of New York, inviting him to join their preparatory school. They had read his articles, and learned from Professor Campbell his dissatisfaction with his situation. Acting upon their suggestion, he registered his name in the preparatory school, and agreed to take up his studies in New York.

Minna never failed to send him cheering letters, encouraging him in his development, and inspiring him to disregard the enmity of his congregation. Seligsohn revealed his deep and lasting friendship for the young man by constantly giving him good advice, and notwithstanding their opposition to him, his Friday evening lectures were well attended, and the congregation was prosperous, but he had very few friends among the members of the congregation. To himself, Jeffrey confessed that he was more and more being filled with the spirit of prophesy, and that his message was becoming clear and his purpose better defined and more practicable. He felt himself higher than his people, nearer the truth, and he seemed to be going up, up, and reaching the height where there was a large gate, opening into the greater world beyond.

CHAPTER XVIII.

It was a sweltering day in June when he left Springfield for New York. Under cover of obscurity he abandoned the city from which he had expected so much. At his home, Jeffrey was very reticent, and refused to divulge any of his plans. His uncle tried to dissuade him from continuing in the profession, and Jeffrey felt as if no one understood him. He had outgrown his parentage, his environment, and even to those closest related to him he was compelled to keep the most important and vital affairs of his life.

He had always associated the great city of New York with Minna. They had arranged to meet at Mount Vernon, and before he left Springfield he received an invitation from

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the Seminary to attend the Commencement Exercises. Minna desired to have him meet her mother before she sailed for Europe, and when he entered the city he was filled with the prospect of seeing Minna very soon, so that he was peculiarly alive to all the city disclosed to his view. He knew of the city ways, but the roar and traffic baffled him; its hurry, and the gorgeous attire of the women, and the strict elegance of the men, wondrous displays in show windows, the tokens of wealth and power. He saw, at first, only the residential sections of the city, and he forgot for the moment the tales of misery of which he had read. He felt a longing to be part of the activity he saw about him, and all morning, forgetful of all appointments, he roamed about the city, north and south he roamed, and it was after the noon hour when he alighted at Grand street, in the very heart of the Ghetto district, in which he had, he confessed it, rather a vague interest.

Here was all bustle and hurry, and the faces were all of a Semitic cast, many of the women singularly beautiful in feature. There were so many things that met his sight that he forgot the heat and the blistering glare of the street, the vehicles, the streets swarming with children, and everywhere the human life in motion. He took his dinner in a neat restaurant, rather small, but now nearly empty of its diners. In the corner, near the end of the grill work which divided the room from the kitchen sat three young men, smoking cigarettes, and they seemed to be watching him intently.

One of the young men came to Jeffrey and touched him on the shoulder. He was a clean shaven fellow, had a large head covered with a mass of clotted curly hair, as dark brown as his eyes. It was an odd sort of an introduction, for the young man said: "You are one of us?"

Jeffrey replied: "I might be called one of your people." And then they entered into conversation. Jeffrey said: "Until a month ago I was a rabbi, but it seems to me that

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I have outgrown Judaism." To which the new-comer said: "Yes, I see it in your eyes; you are one of our dreamers." Jeffrey dropped his knife, "Who are you, anyhow?"

"I belong to the younger Israel," the stranger replied, slowly, "and we are coming back to Judaism, not departing form it. We are the spiritual Zionists, who hope to rebuild Israel." Jeffrey expostulated: "Haven't we had enough of that? In America we seem to have formed an intellectual Ghetto; let us get out of it, and become truly Americans," said the stranger, "for Judaism is the only religion compatible with Americanism." "Why, then, cling to the 'ism,' we no longer need the name. Judaism has been outlived, just as Greece outlived its culture."

The stranger shook his head, "You do not live in New York, or you would not say that. Do you not understand that we in New York are yearning for light and for education, and we are not prepared for the day of universal religion." "You remember Hillel's saying, 'If not now, when?'

"In the later days—" Cowen replied, slowly. "Are we to wait until the masses are raised to our height?" asked the young rabbi. "The leader is always leagues ahead of his followers.

"Whom are you interested in, yourself or your fellow man? Is your ethics for humanity you know or for humanity you never saw?"

Jeffrey was silent. It was true that he was interested most of all in himself. It was he who was to be the gainer by his liberal views. He meditated on this thought, and as he sat there, the stranger left him and went to his friends, who whispered to him in a jargon Jeffrey did not understand. He finished his meal in silence, and then joined the group who were drinking tea and smoking cigarettes. "What is your name?" he inquired of the young man who had addressed him. The stranger introduced himself and his friends. They were editors of a jargon paper, and

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two of them were unable to speak English, although they were able to understand the vernacular.

"You have given me something to consider, and consider seriously," said Jeffrey, solemnly, after the introduction. "My recent experiences have been so singular." And without their invitation he related to them all the events in which he had been involved, not even hiding his romance. He said, in conclusion, "I accepted Prof. Campbell's suggestion and aimed to establish a liberal religion in my congregation, but the people are not interested in Judaism; you don't know what misery a rabbi must suffer in a small town."

"They are no different in this city. Rabbis here speak to small audiences too, and are generally, unless buried in their books, only sweet pastors, ringing door bells. We really need strong rabbis to teach the Jews." "But so far as I am concerned," Jeffrey returned, "I want to address my message to those who want to hear what I have to tell them. I want to have a wider mission."

"But that is selfishness," said the spokesman of the group, "We need you more than the wealthy and cultured, who are sufficient in themselves. There are more Jews here than in any other city in the world, and the majority of them do not know what Judaism means, what Americanism implies. Charity begins at home and you are bound to your people."

The speaker's friends cautioned him against indulging in personalities. Jeffrey seemed unable to reply. After a slight pause, he muttered, "I have my own life to live." "That's another absurdity," said Cowen, lighting another cigarette nervously, "your life is hedged in by obligations; you are not your own, you are the product of your fathers. Did you choose your language, your country, or your thoughts? The least part of you is yourself." "But I prize that, however small it may be." Jeffrey returned.

"You are to use it," Cowen contended, "in behalf

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of your own humanity." "But the intelligent American is willing to help you," Jeffrey said, enthusiastically remembering Prof. Campbell and Minna.

"Has he interested himself in us?" Cowen asked, fiercely, "has he built our schools, our hospitals? Has he been a father to the homeless immigrant? Whatever you say we are members of a brotherhood, racial or spiritual; we are a guild of teachers, moral pedagogues. The Jew has ever rated man above things. Before the throne of God he believes all are brothers, the high and the low. That has been his vision, and he is here on earth even unto the last to teach the ways of God and the brotherhood of man. Now refute that, and tell me of your ethical culture?" Jeffrey could not refute it because it was bone of his bone, and conviction of his conviction, in substance. Cowen addressed him with the ardor of a prophet, admonishing a recalcitrant populace. His mind was filled with new sensations, he was in a whirl of uncertainty of doubt and misgiving, and his brow wrinkled.

The controversy would have continued, for Jeffrey had many questions to ask, but the proprietor begged them to change places in order that the waiters might clean up for supper. The young men at once arose, lighting fresh cigarettes, and invited Jeffrey to accompany them to their office in the neighborhood, but he kindly refused it, postponing a visit until he returned from Mount Vernon. They accompanied him to the Third Avenue elevated train.

On the train Jeffrey longed for a brief moment to hide himself somewhere. During the winter his serious moments had been spent in most inconvenient places, and now, with the crowds on the thoroughfare below him, his mind worked very rapidly, and he began to think that he had considered only his own personal condition, and that his liberal religion concerned only himself and never considered the larger Israel in which he was now becoming involved. He trusted, however, to Minna, thinking that perhaps she might extricate him from his dilemma.

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Chapter XVIII

The visit to Mount Vernon was not at all pleasant, at least in its outcome.

He met Minna's smiles at the station with a solemnity which disturbed her, and he never hinted that he had passed a sleepless night, struggling like Jacob at Peniel. Minna chatted very pleasantly, telling him of everything and of nothing. "The school is over, the Seminary closed, everything is ready for us to sail to Europe," and in one breath she inquired about Seligsohn, Springfield, his plans and his prospects. They walked leisurely along the main street, and turned down a lane overarched by tall cathedral elms. "I thought it best," said Minna, "to let mother see you before I told her of our romance." "In other words," Jeffrey returned flippantly, "I am to be inspected." "You are so humiliating," and a crimson flush crept over her face.

They proceeded silently along the street, and he followed her into a large yard, and along a graveled pathway lined by low, ornamented shrubbery. Behind a cluster of slender elms stood a Colonial mansion, and adjoining it a long two-storied building. The blinds were shut on both buildings. Here and there a little patch of flowers lent a little color to the deep green of the grass, and everywhere was peacefulness and repose. Under the shade of one of the trees sat two women, who arose as they approached.

"Mother," said Minna, composedly, "this is Rabbi Benjamine." The tall slender woman before him was Minna's mother. Her hair was silver white, and a wearied smile stole over her face. "We have heard considerable of you," she said softly, "my daughter has often spoken of you."

Jeffrey noted the remarkable resemblance between mother and daughter. "You come from my section of the country," Mrs. Rivington said.

"All this time I forgot to remind you," Minna

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exclaimed, "of a dear friend of Mr. Benjamine, who says he knows you."

"And who is the gentleman?" said Mrs. Rivington.

Jeffrey explained: "The gentleman is one Julius Seligsohn, a very dear friend of mine."

"He is still alive?" Mrs. Rivington asked, bewildered.

"Then it is true!" Minna exclaimed. "So you, too, were once in love with a Jew?"

Mrs. Rivington gazed in confusion at her daughter. "I don't quite understand you, Minna."

"You were once in love,—before you met father," said Minan, coming closer to her mother. "But, Minna, how does this concern us?"

"Suppose I were much interested in someone, and suppose I presented him to you, and suppose he were a Jew?" "Which is all very stupid, Minna." Mrs. Rivington said, irritably, her forehead clouding, "You are indulging in personal questions, which do not concern your friend at all."

"But they do, mother," Minna persisted. "Our life and happiness depend on it." Mrs. Rivington hesitated to question, but, after a pause, asked calmly, "You are not married?"

"No," said Jeffrey, "I am sorry I did not tell you at once that we were engaged; I am here to ask you for your daughter's hand."

"Pray tell me, sir, who you are," Mrs. Rivington inquired coldly.

"This is cruel of you, mother!" Minna cried, her face deeply flushing.

"No crueler than your secrecy."

Minna bowed her head in her mother's lap and wept.

Jeffrey's thoughts whirled, and he knew not where he was, but he heard Mrs. Rivington say to Minna, "I mean to be kind, but your friend is a total stranger to me, and you are my child, and I am responsible for you."

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"But Mr. Benjamine and I thought perhaps..."

"It is very foolish of you, Minna. You know a man's religion is not the question that I raise. I am very pleased to meet your friends, Jews or non-Jews, and I must beg Mr. Benjamine's pardon for my discourtesy. I did not understand your friendship."

"We should have been more open," Jeffrey confessed.

Then they proceeded to discuss Jeffrey's prospects, and his position in the religious world, and the mother assisted in the conversation to a great extent. Jeffrey said: "My parents do not understand me."

Mrs. Rivington replied: "Every parent understands its child in some way. They are a part of us somehow."

"But we are individuals," Minna added, "and carve our own destinies."

"We belong to those who are closest to us."

As Mrs. Rivington said this, Jeffrey recalled Cowen's words, and at the thought shuddered. Jeffrey said: "I met some young men yesterday who agree with you on that," and he told them of Cohen, and the young men he had met in the restaurant. They listened to him attentively, but without comment.

Minna said: "Is it not heroic to break prejudices, mother?"

"Is it essential? We are all prejudiced. Do you want all peoples to think alike? Even the fanatic gives us food for thought. I do not fear prejudice so much as I fear ignorance and milky romanticism."

Minna and Jeffrey trembled, and Minna asked, with lips quivering, "Why, mother, one would think that you opposed our marriage." "I do oppose it, for the present at least, until Mr. Benjamine has in some way established his position, and when you have, both of you, better reasons for marrying." "Is not love all-essential?" inquired Minna, and Jeffrey leaned over in his chair, watching breathlessly for her reply. "Both are unsubstantial," Mrs.

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Rivington replied coldly. "You see everything from the angle of propinquity; engagements should mature, and marriage should be the most difficult thing to be attained."

"You are making it hard for me," said Minna, "but I mean to wait; Jeffrey must wait, too."

"I have nothing more to say," said Mrs. Rivington, interrupting, and then changing from her attitude of severe critic, she became the amiable hostess and, leaning on Jeffrey's arm, she led him through the school-room, where she had buried her soul.

They spoke of educational matters in the silent class-rooms, and Mrs. Rivington discovered, to her astonishment, that Jeffrey had acquired the newer education. From education they drifted to literature, and from literature to sociology. Minna listened attentively to the conversation, adding a word in opportune moments, more eager to have Jeffrey express himself and win from her mother the tardy admiration she reserved for those who were thinkers and readers.

Their conversation occupied most of the morning, and at the mother's invitation Jeffrey remained for lunch, which was served on the veranda. In the afternoon Minna claimed him, and they went out into the orchard, and there, in the shade of the trees, they planned their elusive future.

Late that afternoon Jeffrey returned to the city.

CHAPTER XIX

"Come, now, why do you want to marry?" Cowen persisted. "Let's not quarrel," Jeffrey said suavely.

"I did not ask you to come here, but since you came of your own accord, you must expect me to be frank with you." Jeffrey's winced under the sharp rebuke. "We Jews hardly respect one's temperament; we haven't learned that lesson in modern culture. I despise this outspokenness."

"No, you do not," Cowen exclaimed, rising from his chair. "You enjoy outspokenness. But anyway, you have

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no right to marry; not only are you unprepared, but you are unfit."

Jeffrey had unbosomed himself of his Mount Vernon reception. He had hurriedly related all his impressions to his new acquaintance, favoring him with that intimacy which some people often bestow upon strangers. Cowen was in his shirt sleeves, collarless, and his hair was matted and uncombed. Jeffrey did not enjoy the keen-edged sarcasm the editor hurled at him. He came to him for succor, but he had been disappointed. It was difficult for anyone to offer comforting suggestions on a hot day in a reeking tenement, where mothers sweltered in kitchens and airless rooms, and children yelled and played about in the gutters. The room became closer and more stuffy, and the cigarette smoke more choky.

Jeffrey tried to view the seething mass objectively, casting it in some mental picture, but the cries pierced his heart and in the penterating wails of the children he heard the pathetic despair of his own kindred, living the tragedy which others and they themselves knew not how to right; and here, in the midst of all this, sat Cowen, absorbed in his work, writing the scrawls of the jargon which all these people understood. It was a new world for Jeffrey; new, because in the great city of America, the perplexing annoyances of the old world were re-introduced, and the struggle thereby made the harder, since, in addition to the ghetto hounding fixed in their blood, was annexed the terrible struggle for existence.

"How can you live here?" Jeffrey exclaimed. "How can anyone live here under such conditions?"

"I have Jewish lungs," Cowen murmured without lifting his head. "So cruel," muttered the Rabbi, thinking of the scene he had just witnessed, beyond the window, where a woman was beating a little girl with a cat-o-nine-tails.

"They are your people," Cowen said cynically. "They

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should know how to live better," Jeffrey protested.

"How should they know?" testily inquired the editor. "There's no one here to tell them better. I mean to be personal in this matter. There is nobody to tell them. You speak of love and devotion to somebody, Cowen pointed to the unsightly court. "There is where a man's capacity for love is brought into play. Love them,—they are your own flesh and blood. They are in need of your affection."

Jeffrey heard the rattle of a sewing machine. "That's the song of the sweat-shop," said Cowen "When I have nothing else to do I listen to that song. You hear a symphony, a dozen joining in the chorus, with the flat-iron's hiss for the applause. The flat-irons are in the hands of workers that work, not for ideals of religion, but for stale bread and rotten vegetables, and we call this sweet life,—the infamy of it!" "'Tis Hell!" Jeffrey murmured.

"Well, then, here is duty for you. Here is where you belong,—right here with your fellow Jews." Cowen was holding the door knob when he spoke these words to Jeffrey. The room was becoming suffocating, and both of them walked out into the street, but there the scenes of the court were duplicated. Everywhere teeming crowds, unkempt children, haggard men, stenches, stores, wagons, push-carts, and high buildings.

It was near the closing hour of work, when the buildings vomit forth their human tenants, and the enslaved populace streams towards the ferries. Cowen kept doffing his cap to numerous young girls, whose faces seemed to light up with an affectionate look as he passed them. Cowen said, "Can you make the sacrifice? The plea I make is for help to civilize our more helpless brethren. Their traditions are your traditions. You were born into that duty, as you were born with a language, and now the finger of duty points the way, not to a universal religion, but to the service of your fellow-Jews." "Why not Americanize them?" Jeffrey said.

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"Judaism and Americanism are identical terms. The ideals of your religion are social justice; the Jew understands that." "But do they understand that in the sweat-shop?"

"They understand life," Cowen exclaimed. "They know what it is to starve and to slave. Must you have some more samples of ghetto life placed before you before you realize the situation? The religion of Judaism is a religion of censure, for the Jew is a task master. Isaiah dared to berate Hezekiah. Moses even questioned the Almighty. Abraham asked God to be just. You are still dangling after the giddy world." He lit his cigarette anew, and puffed a cloud of smoke under Jeffrey's nose.

"This is what I ask of you," he said solemnly, "come to New York and help me found my People's Synagogue. I have been thinking of this for some time. Many of us are college graduates, and have been influenced by the settlements. Now let's do something of our own accord." "That's so novel, and we are so handicapped."

"Service is never handicapped. I want at the head of this institution one who is an American. However capable we Russian Jews may be for such an institution, we need an American Jew." "Well, that interests me," Jeffrey said, calmly, "because it's so rational."

"In one breath you brush aside your philosophy and your follies," Cowen asserted, casting a searching glance at Jeffrey. "I want to do my duty," Jeffrey murmured. "You have compelled me to check my speed, and see the finger of duty. I now firmly believe that my duty points away from the notion of universal religion."

Cowen explained, "I told you the first time we met that we Jews must stay together, in order to teach the world the ethics of our religion. Now, you are at liberty to marry, and go with Ethical Culture, or come to us. You would not preach with us any other doctrine than that which you would preach on the Ethical Culture platform; we will not

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harbor rabbinical ceremonies. What we want is a spiritual, historical, and socialistic religion. Modern Judaism must have as its essence conduct. This, I pre-suppose, agrees with you." "I suppose that means the resignation of Minna," Jeffrey said, sadly.

"That's your affair; you are at liberty to choose one or the other. You had better go home and think it over."

Jeffrey walked along thoughtfully, and after a few moments of silence he bade Cohen good-night, promising to consider his plans.

CHAPTER XX

Jeffrey returned to Mount Vernon under an impulse of righteousness, resolved to end the torture of uncertainty into which he had been plunged since he had met Cohen. His unofficial inspection of the lower quarter of New York had brought home to him the astonishing revelation that he had a more pressing duty to perform than to introduce a new version of liberal religion. Against his ambitions and his love he had placed the duty he owed to his people, a duty which he had never before realized. Cohen had convinced him that he was needed more among his Russian brethren, who, in their adopted land, were at a loss to know themselves, than to be of service to the wider world, representing culture and progress.

He had not yielded to the editor's opinion without a struggle, because Minna and her people represented the world of large and public fame. To Jeffrey it represented that world which in Europe baptism opens before the ambitious Jew. In his own country, where baptism was not of much avail, those who wished to assimilate rather preached an undenominational religion, colored by a milky sentimentality.

Jeffrey was fully decided on the course he should take. Notwithstanding the thought of opposition on the part of his rabbinical teachers, on the part of that larger world

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which Minna represented, he determined to go ahead as duty now pointed the way. He felt that it would be his part to place his thoughts before Minna. He chose the heroic way.

Minna came along the pathway with a light heart, sparkling eyes, and effusive smiles. "The unexpected always happens," she exclaimed gaily. Then, noting his demeanor, she said: "You are sickly pale." "I have suffered," he said sadly.

"Then let me cheer you. Who do you think is here? Your better self, Seligsohn, dropped down on us. "What, has he followed me?" Jeffrey gasped. "Are you not pleased to hear it?" Jeffrey contained himself: "I am pleased to hear it." They walked alone, and soon were within hearing distance of Seligsohn and Mrs. Rivington.

Seligsohn was evidently enjoying the situation and partially apologizing for his appearance. Mrs. Rivington was reclining on her steamer chair, slightly flushed. She lifted her slender hand, and covered Jeffrey with a smile. "You seem to be bleached by the heat. I believe we had better stay at home and tend to you this summer. We are having, as you see, a family reunion."

Seligsohn laughed heartily. "It takes time to have a family reunion," reseating himself heavily in the camp chair. They frittered away a few moments in purposeless talk, after which Seligsohn accounted for his presence, and excused himself a dozen times for approaching Mount Vernon, but, being in New York, he said, and knowing that Jeffrey was near at hand, he could not refrain from calling on them. Jeffrey was uncomfortable in his presence. He recalled to mind his Springfield life, and the folly of his undeveloped liberalism.

"We had better consider this young man," Mrs. Rivington was saying, "he seems to be downcast and despondent. Minna, can you not cheer him?" Minna did not answer. Seligsohn sought to enliven them by saying that

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all men of his profession were tenderfooted and thin-skinned.

Mrs. Rivington gazed at Jeffrey for a few moments and then said: "I have good news for you. Let us forget yesterday, let me heal your wound. Your good angel has interfered. Your old friend is a mediator, and has spoken in your behalf. I have repented of my severity." Jeffrey started to reply, but she motioned silence after the fashion of school-teachers, but his head and heart throbbed, and he wished that the earth would swallow him. It was torture to hear her, and to see Minna gazing at him so pitifully. "I know, or at least, I surmise what you wish to say," Mrs. Rivington added solemnly, "but I do it with a motive, and, as Kant says, 'a good motive is the chief thing of all.'" "You were always good," Seligsohn avowed gallantly.

"You see," she continued to say, "I have been misguided. I have tried to introduce liberal thought in my life, and intended to live up to my convictions. All of us must try to do our share in bettering the world, to bring people together, as our friend says." "I confess to you," Seligsohn said, "that I admire Rabbi Benjamine because he wanted to break away from ancient prejudices." Mrs. Rivington smiled approvingly at him, "I want you to make the most of your life," she said, turning to Jeffrey, who was gradually sinking into his chair. "You have raised ideals and have some noble incentives for your life; we do not estimate men by their blood, but by their deeds; 'good deeds and brave deeds are above norman blood,' says Tennyson, and I give you the credit of thinking noble thoughts." She seemed to be trying to convince herself, and was speaking like one mumbling aloud.

Still Jeffrey had not moved. Mrs. Rivington moved towards him, and rested her slender hand upon his shoulder. "You are not mine, but Minna's. She is my daughter, and we have lived in each other. Come, now, and be one of us. You and Minna are so singularly mated." Jeffrey

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felt the moisture on his brow, and for the instant his eyes were dim. When he overcame his momentary fright, he heard Mrs. Rivington weep and Minna trying to soothe her. Seligsohn sat in his chair, trying hard to say something cheerful. Finally, unable to endure the suspense, he asked Mrs. Rivington if she remembered the day when they rushed into Squire Rivington's office. She laughed and looked into his eyes. "You spoil the young people's fun," he said presently. "We are not wanted," she accepted his arm and retired to the Seminary.

"Now we are alone," Minna whispered softly, "tell me." She extended her hand and he clasped it, saying, "I have suffered much for this!" "I know it," said Minna, "and saw it, and wish it could have been avoided." "To come now, just now, when I am so unprepared. Why did not your mother wait until I told her all!"

Minna was astonished. "What have you to tell her?" He ignored a direct reply, and began telling of his experiences in New York and his sight-seeing with Cohen on the East Side. He told her of his doubts and the utter uselessness of his liberal religion in the face of the actual work to be done among the poor of New York. "The Jew is not ready to leave his fold," he said, "but must elevate himself, educate himself, and he looks to the young idealists to bring him knowledge and guidance. Would it be right of me to forget them, for the uncertain glory of a momentary idealism?"

She listened with much interest to his refutation of the reasoning of Prof. Campbell's philosophy. "You see, we are bound to historical obligations," he said, "but Prof. Campbell never told me of that. A rose is the outcome of a great evolutionary process. The Jew is one in the family of men. He has his function, as all peoples have. The Jews are a religious sect, and they have their mission. Remove him from the families of men, you take ethical preachment from Society. He is the teacher of morality and must

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remain true to that ideal. An undenominational religion is futile, just as futile as a universal language, and as undesirable. He must learn his duty in the world, and do it."

"And is all this a new revelation?" asked Minna, kindly.

"It shows me the utter impossibility of being the ethical leader."

"But you are just as much a leader, but with a different audience."

"But it changes my life, can't you understand? I have no future except the future that comes from the ideas I have gathered within the last few days."

"I told mother your plans were uncertain."

"Why do you not hate me, Minna," he asked boldly and abruptly.

"Why do you ask?" Thereupon Jeffrey outlined Cohen's plan of a People's Synagogue, in which he was to take a liberal share. "In this synagogue I am to be a real Rabbi," he explained, "who feels the purpose of preaching." He described the conditions of the ghetto, how the Russian Jew, filled with the ancient oppression, came to the land of liberty and found it difficult to understand his new environment. "The People's Synagogue is intended to Americanize the foreign Jew."

"You are still so ambitious, your plans are cast on such large lines." He had interested her and driven away her sadness.

Then she said in a clear voice, "Do I hinder you in all this?" "Yes." "Why did you not tell me that at once?" She was so calm and self-contained that to Jeffrey it seemed strange. "This tragedy had to befall me," he said sorrowfully, "in order to learn the depths of a girl's love."

"You might have read of it in novels, but it is no longer, it is love plus sacrifice." He clasped her hand and said: "How you must despise me." She loosened his hold and said: "I told you I loved the nobility of your soul."

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"It was character last time."

"Whatever it may be," she said, "let us recognize what is and disregard entirely all speculation. You have told me what you think, and I tell you now that you are free to come or to go. I have no vengeance to mete out to you. Your position is perfectly evident." "You have been quite outspoken," he said.

"That's my nature," she replied. "I still hope to hear from you now and then, and some day I shall hear you speak in your People's Synagogue." "You are so courageous."

She dismissed his comment, and changed the subject, speaking of her prospects for the coming season. "I mean to star next winter, and henceforth I am devoted to my art. My dear Jeffrey, you have given me some hold on life. I have had bitter and sweet emotions, and have lived." Jeffrey could say nothing in reply. There are some emotions that seem to be unable to formulate themselves into words. They are just like floods that attempt to force themselves throught small outlets. He just took her hands and peered into her great deep eyes and said, "Why were you not born a Jewess?"

"In my re-incarnation I hope to be."

He followed her into the music room blindly.

Chapter XXI

The protracted vacation was coming to a close. Jeffrey had worried through the summer months, waiting for the opening of the People's Synagogue, where he was to become a leader. The vacation, however, afforded him the opportunity to prepare himself for the great work to which he had given his heart. The religious home, as Cohen called it, was an assured fact.

Had Jeffrey pursued the course he had laid out for himself at Springfield, he would have ended by now a bankrupt; but here, with his new hopes, he felt that he had a

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good cause in which to work out his own salvation, and lead all men to the springs of healing.

Cohen and his friends were busy at work, despite the warm weather. Their agitation in behalf of a religious institution for the young Russian Jews interested many philanthropic men of New York, and funds were collected which enabled them to rent a suitable hall and additional contributions were received which gave them the means to organize evening classes as a regular part of the institution's programme. From their devotion to the cause, Jeffrey learned the great lesson of humility. He learned to regard with horror the thoughtless liberalism of his first charge, and despised himself for his heedlessness. When he wrote to Cohen that he was unfit for the new responsibility because he had lived an indifferent life, Cohen immediately replied that his very temptations had given him strength of conviction, concentration of purpose. "In our estimation," he wrote Jeffrey, "you are a typical Jew of the better order of idealists." This encouragement inspired Jeffrey. It opened the gates of the new life to him.

During the past year he had neglected his own literature, but in the repentant mood of summer he returned to the source of all consolation, the Bible, and there, reading, his heart glowed again with love of his own brothers. From his own trials he learned to sympathize with humanity. In addition he turned over the pages of post-biblical literature, reading again some of the Rabbinical tracts, and especially the poetry of the Jewish bards of Spain. In that, as in the mystic Cabbala, he found how the heart of the Jew yearns for humanity. He learned to pray in secret, and in his prayers he asked for the power to direct his work; for simplicity of life, which would give him the eloquence of personal experience. He studied how to avoid the verbosity and bombast in vogue in the majority of pulpits, and he tried to be simple, using simple words and homely illustrations.

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The People's Synagogue had always been a dream. He had never sympathized with the stiff formality of the larger congregations, where service and sermon were merely social functions. He accused the modern synagogue of fashion-mongering; instead of maintaining its primary vitality, it aped the emptiness of a crumbling church. "In my new ministry," he wrote Cohen, "I am not minded to bolster Judaism, the 'ism,' but the Jew. Judaism must be realized in the life of the Jew,—the individual, and not to Judaism." All his letters showed a better realization of the purpose of life.

In the latter part of August, Cohen wrote to him, saying: "Over the platform I am having painted your words, 'The noblest Judaism is the best Jew.'" This inner spiritual advancement was wholly unknown to his family. They did not encourage him in the venture. To them the People's Synagogue was another folly.

The great day came when he re-entered New York to resume his charge. When he alighted from the train and saw Cohen and his friends standing behind the railing, awaiting him with smiles of affection, he was repaid for all the family objections he had been receiving. With his joy lurked the regret that he had overcome his love for Minna with a greater interest; but he trudged along with his companions. They boarded a Madison Avenue car and rode into the city, and went at once to the hall, where services were to begin. As they rode along Jeffrey's attention wandered from their chatter to Minna, and he fancied she was ever before him, and every slender maidenly form reminded him of her; but, on reaching the hall, his mind was clear.

There was an informal introductory speech before the service. The Synagogue had been liberally advertised. One of the noted metropolitan papers had sent reporters and photographers to publicize the event. The work began in earnest when Jeffrey spoke before the large audience.

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The old enthusiasm leapt to his heart, and he poured out his soul to his friends. He told them of his plans. "Religion is our meaning of life," he said, "and we hope to cultivate the best meaning of things. Whoever lives the best life makes the best Judaism." He outlined the development of Judaism in America. The old practice of extolling the law had dualized their lives. One was theoretical, the other intellectual. They were now at liberty to choose of their own accord a life independent of Rabbinical law. His glowing words evoked hearty response. Cohen fairly wrung his hand for joy. When the meeting was dismissed crowds gathered about him, all of them supremely proud of the Society and the manner in which the meeting had been conducted. "It's a success!" Cohen exclaimed. "We will have our own building some day, with the People's Institute, classes, day and night schools; that's the thing we are striving for!"

The audience was rapidly leaving the hall when someone edged near to Jeffrey and, with glowing eyes and intent gaze, confronted him. He was taken aback; he grasped her hand.

"Minna!" he exclaimed.

"I came to join you, Jeffrey. I promised you early this summer to hear you in your own pulpit, and I am here." Jeffrey looked into her eyes and was wondering what change had overcome her, what new light had sprung into her eyes, what new convictions had been vouchsafed her. He did not stop to question then, but introduced her to his friends who had gathered round, and after all had left, and after they had walked into the open street, Jeffrey said, "How am I to interpret this visit?"

It was without a flush or a tremor that Minna replied, "May it not be that you have mistaken the conflict between yourself and your new ambition? See how valuable I can be to you; what a helper I can be in this movement. The classes will need supervision; you will

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want to introduce music; your students will need a touch of art; a feminine hand in their work, and why cannot I assist you in this work? I am not so incapable." Jeffrey awoke, as it were, from a dream, and he saw what he had never seen before. A new hope entered his soul, and as they walked down the street, filled here and there by stragglers, and hearing a dull rumble as if the city were moving in its sleep, they clasped hands and Jeffrey knew that his future experiment in life was to be made, not alone, but with someone by his side, and there was a look of ineffable joy in his face. He had gained the peace that comes with a well-defined, noble purpose in life. He had passed through the preliminary experiences that try men's souls, and emerged free and upright, with his beloved one by his side.

THE END

The Unfolding of the I. O. B. B.

By Sigmund Bergel.

When Rome, with treacherous hand, put the torch to Judea's national sanctum and drove Palestine's downtrodden inhabitants into exile, though she succeeded in destroying its political entity, she could not annihilate Israel's vital force; though Rome throttled the Jewish people, though she could dissolve its body of stately unity, the soul of the nation was immortal, the spirit was animated, and could not be destroyed. The sentiment of unity, which ever remained alive, formed the bond which kept Israel together, indestructible in spite of the malice of his enemies. No matter how often they sighed under the nigh unbearable burden which hatred and brutality imposed upon them, never could they be robbed of the consciousness of mutual responsibility which they carried with them all over the earth, wherever a pitiless fate compelled them to seek a

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refuge. This consciousness, this sentiment, which at all times animated them in all places, was the insoluble connecting link among the sons of Abraham, differing as they do in the different countries, in appearance, mode of thinking, social habits, and ethical conceptions. It was the same blood which coursed through their veins, the same race from which they came, the same God whom they invoked, the same language in which they prayed, the same doctrine of salvation which they held. It was the wondrous achievement by the same sires to which they point with pride; the martyrdom of the faith-heroes of their fathers, of which they were compelled to think with bitterness. As indestructible as this sentiment of uniformity remained among the confessors of our faith, so vivid was their sympathy for the members of their race who suffered from hatred and intolerance, where it showed itself. The Jew could not, nevertheless, stand up for them and unite for the common deliverance of their unfortunate co-religionists from their great distress; they could not afford effectual help to those who suffered in their capacity as Jews; except when the dawn of liberty arose for the Jews, then the soul-life of the Jew could rise in its full strength, and the spirit, which always had remained in Israel, could spread its wings. There, where the rays of the Star Spangled Banner lit up the horizon to Jews, which until then had been obscured by dark clouds, there it was where those who had an uncongenial home, could breathe freedom in the golden light of liberty; there the chains were to be broken which, until then, had captivated their body and soul, had paralyzed their energy, broken their courage, and crushed down their manhood. There a wide field opened for them wherein they could unfold their strength and capacity, because, not liberty alone did the new country offer them, but liberty and rights which they could claim with all others.

The Jewish emigrant, during the first half of the last

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century, could not resist the influences which his non-Jewish surroundings exercised upon him; in this way a considerable number, especially during the third and fourth decade, estranged themselves from their co-religionists, and their progeny, some of them already in the first generation, separated from Judaism. These effects are more readily understood, as it was not a question of those better situated, or of those poorer members of the race who, in their former homes pursued the study of the Jewish law and had resigned themselves long ago to their pitiable fate with resignation and submission; but rather of those who, at a time when the number of Jews in the country was small in comparison to what it is at present, had gone to America. But these found it harder to offer resistance to the temptation which in their new home approached them in various forms.

The barriers which closed them in at every step in the old country, had fallen. They needed not to consider parents, relatives, friends and companions, acquaintances and neighbors, who watched them at home, whose reproaches they feared no longer for sins of omission or commission.

Traveling over extensive territory, wandering from village to village, from farm to farm, he found refuge, consolation, and encouragement, but nothing to arouse religious memories, to animate him to higher ideals, to steel him to heroic resistance against the enticing seductions to which he was exposed. Such a son of Israel often lost his connecting link with Judaism, and with it his moral hold. And after he had relinquished his exhausting vocation, he no longer sought the old connection with the Jewish community. Many a one lost himself in vainglorious visions that God, faith, law, and duty had been left on the other side of the ocean.

Dispersed over an extensive territory the Jews, through isolation from their co-religionists, were exposed to the danger of losing their Judaism in the great current of human

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beings that swarmed in, if the sentiment of their common unity could not be roused and a union made possible. And as great men in Judea never lack when the stress of time calls for them, so here also, wise and noble men arose who recognized the danger which threatened a large portion of the Israelites. They recognized that the time had come when co-religionists who were at all times animated by a consciousness of mutual responsibility, must be united and formed into a union, whose object it should be, by united, systematic co-operation, to rouse the Jewish ideal, to cultivate the Jewish spirit, to guard the common interests of our brethren in faith, and to advance the welfare of the members of the race.

It was the 13th of October, 1843, when a band of noble men met in New York City in order to call the "covenant" into existence, the members of which called themselves "B'ne B'rith" or sons of the Covenant. The organization of this Covenant, or Order B'ne B'rith, may be designated as a milestone in the history of the Jewish people, because, with the Order, for the first time since the downfall of their independence, an organization came into life which again reunited Israel to common activity, for the purpose of breaking down the barriers which had risen in the House of Israel during a long stretch of time; a union to which was vouchsafed, through the furtherance of a common labor of love, to force upon them the conviction that blessing could come only through the unification of all Jews.

The more brilliant the victorious march which the Order was soon to take over the whole world, the more grateful must we be to its founders, who with such insignificant means and weak forces, but with a tireless endurance and wise foresight, undertook the work which so soon was to develop to an unexpected extent, for the greater grew the rush to America, the denser grew the Jewish population, and the larger waxed the circle of the brother-

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hood, and the more numerous became the works which they planted. From the shores of the Atlantic to those of the Pacific working centres arose.

True to the tendencies of our Covenant, which plants especially in the hearts of its members a love of country, the brethren of the Order, as true sons of their country which had granted to the Jews the fullest liberty of religion, erected, in grateful recognition, in Fairmount Park, Philadelphia, a mighty monument dedicated to religious liberty, chiseled by America's sculptor, Brother Ezekiel. Under the protection of the starry flag measures are taking to erect a Temple to the Order in the Philippine Islands, and also in Cuba, which first had sent back the Marranos to Spain, to figure as victims on *autos-da-fe*. Through feeble strength and paucity of means the activity of the lodges has had to be restricted to the educational activity of its members, yet were they all conscious from the beginning that the Order had to unfold its work for the outside world; to serve the welfare of the community at large.

The seed, which the founders of the Order had sown, blossomed into precious fruit, such as unselfishness and the endeavor to strive for harmony among the brethren of the faith.

Thus the Order in America was actuated to carry out the high purposes which animated it there, to establish schools and orphan asylums, homes for the sick, and hospitals, found technical schools and libraries, which were all placed at the service of the community. The altruistic tendency, which it always followed, the principle of pure unselfishness, upon which the Order was based, not only secured its claim for enduring existence, but also for extension beyond confines of America.

The transplantation of the Order to the eastern hemisphere about two decades ago is not only a turning point in the history of the Order B'ne B'rith, but it may also be considered an epoch-making event for the Jews of ours

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the European continent. The objects in view, the aims to be accomplished, were the same on both sides of the ocean. Only the foundations upon which the Order rests in Europe were somewhat different from those which existed in America when the Order was called into life. There it was most important to influence the members in an educational direction, to prepare them for the tasks they had to fulfill as members of the B'ne B'rith. In Germany there was no need for that. The intellect and social position of those who, in Germany, joined our ranks, were such as seemed to have a call to take part in the work which the Order had started out.

As it was Germany from which sprang the founders of the Order and its most prominent champions and leaders, so it was apostles of the Order B'ne B'rith who started out to transplant the Order into new countries. As in 1888, when the lodge in Cairo was instituted, in Palestine, where the banner of the Order was flung to the breezes in Jerusalem, in Roumania, where quarters were established in 1889, so it was due to the example given by the German lodges that the first lodges in Austria were instituted.

In 1872 it was that the first impulse was given to the Jews in Roumania to form an organization analogous to the B'ne B'rith lodges, through Bro. Benjamin F. Peixotto, United States Consul at that time. His mission to Roumania as an official representative of the United States speaks for the high regard in which his brethren were held. They had requested and attained this mission for the purpose of affording effectual help to our co-religionists, and the Order raised $10,000 in order to enable him to carry out his work.

Only after an existence of seventeen years, was permission granted by the Roumanian government for the members of the organization established by Brother Peixotto to affiliate with the Order B'ne B'rith. And these members who already in the Russo-Turkish war of 1877-

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1878 maintained an ambulance upon the battlefield, proved themselves well prepared to assume the duties imposed by the Order. Unremittingly have the Roumanian lodges labored for the elevation of the Jewish spirit by the organization of congregations and charitable institutions. During recent years the Order in Roumania formed the centre of all philanthropic endeavor and was the means for regulating emigration of those who were compelled to leave their native country, which had deprived them of their rights and treated them as foreigners. Under the flag of the Order the Jews in Roumania, as well as in Bulgaria, who had also joined our Order, labored harmoniously, bringing together the Jews of German and Spanish extraction, who, in those countries, more than in the Orient, were estranged from each other.

In this direction the endeavor of our fraternal union to league together every nationality and every phase of religion, could work still more beneficially in Europe and Palestine, where the differences between the parties were stronger than anywhere else. The lodges in the land of Pharaoh have, aside from their appreciable efforts to elevate the schools, as have also the lodges in Syria, in Turkey, and in Algiers, deserved well of the Order by paving the way for fraternal intercourse between those who, though of different nationality and language, are of the same race and faith.

Thus have the lodges in the Orient contributed to break the ban and to bridge over the divisions in many places which have kept the Jews apart for ages, and which likely enough contributed to their retrogression in culture. What a task was therefore before the Order B'ne B'rith to carry the culture of the West to the birthplace of the recognition of God and of human moral elevation! Benevolent institutions have been called into life, libraries have been founded, and the impulse given for the establishment of schools in order to equip co-religionists for earning their livelihood.

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In an incomparably higher degree, however, could the beneficient influence of the Order's activity be observed upon the Jewish population of Austria, because there, as well as in Germany, it was that the most prominent men in science, industry, and commerce, became the bearers of the idea of the Order.

In an especially distinguished manner have the brethren of Austria deserved well for their great relief work in behalf of the Galician Jews. Conjointly with the German brethren have they labored strenuously to keep alive those hapless co-religionists among whom the hunger-typhus had begun to gather in its sad harvest, and to make of them useful and contented human beings through education and schooling.

Thus the B'ne B'rith there and here, this side of the ocean and the other side, wherever a field of labor opened, have grasped their task and tried to fulfill it. And wherever, on the face of the surface of our teachings, it affords to the brethren a refuge against the animosities and the adversities of life. It has erected everywhere places where flowers were cultivated which strew love upon the rough path of life, in which the fountain bubbled which carried forth vivifying festivity into the deserts of life. Upon their altars the works of brotherly love were offered and the fire that was kindled upon them had sent out warmth and rays of light to every region. With vivifying warmth did it fill the huts of those who were in danger of perishing in distress and misery. Its light was carried into many of the "habitations of the house of Israel" with the salvation which the B'ne B'rith brought, and lit up the houses of those over whom reigned until then a dark fate, and to the inmates they brought enlightenment by instruction and education. Because the teachings of the Order demanded a stand for the morals and moral education of our brethren in faith, and these teachings have been materialized by us.

They have never denied them to those who needed suc-

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cor, nay, more, they have striven to lead those who seek for help to the ways of self-help.

They have set up the fallen, have given support to the weak, and protected them from sinking.

They has assisted the distressed, and have taught the needy productive work. They have exemplified the blessings of labor, and have taught that only the sweat from the brow of the laborer can fructify the soil and afford a rich harvest.

They have fed the hungry, endowed the starving with the ability to earn their bread by their own efforts, to guard them against bartering away their manhood for miserable alms, so that they too shall help to guard Israel's dignity, the jewel which it is everybody's duty to protect, be he poor or rich.

To struggle for all this has ever been near to the heart of the sons of the covenant. It was indeed from the very beginning their chief aim to bring honor to the name of Jew, and to arouse everywhere a deeper feeling for the cause of Israel in every one of Israel's sons. And if this feeling glimmered with many as but a weak ember under the ashes of indifferentism, the example of the brethren of the Order has often fanned it into flame, into burning enthusiasm, bringing out the mission of the Jewish people.

This exemplary working of the B'ne B'rith, this pioneer work which the Order has rendered wherever it could, has carved out the path for those of like aspiration. Therefore has it marched in the front rank and endowed with life the grand institutions which it founded in the field of charity, institutions of common usefulness in order to give to those who had like thoughts a chance to take part in the continuance of the work it so auspiciously began.

Through this higher plane upon which our fraternity entered, and the international character which it has assumed, it has become a factor in the commonalty of Juda-

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ism, and has inspired others to labor for the welfare of our coreligionists. The task which is before it may be considered a high aim, worthy of an institution which encircles the whole earth, which numbers thousands of the noblest men in Judah and was capable of raising many millions for the furtherance of Jewish interests.

The task is to achieve co-operation with related Jewish institutions: the "Relief Union of German Jews," the "Austrian Relief Society," the "Universal Jewish Alliance," the "Jewish Colonization Association" (I. C. A.), the "Anglo-Jewish Association," and similar societies for common efforts at relief in behalf of the unfortunate members of our race. A new era must be ushered in, not only in the materialization of Jewish love of neighbor, but also in the solution of the social problem presented to all Jews in common.

The task before the Order is a worthy crowning of the great work which it has achieved and the greater work which it has initiated during the period of its existence.

Nearly six decades have passed—a short space of time measured by the history of our people since the dissolution of its political state—since it was vouchsafed to the Order to unite Israelites again in work for the common good; to take new courage and to bring about a co-operation of all for the welfare of Judaism, and through it, the welfare of humanity.

The love of fellow-man, which our forefather Abraham already practiced and taught, with which he blessed all nations, has also become our *Leitmotiv*, and has always been the guiding star of the Order. Great and sublime as these aims may be, whatever we may accomplish and what coming generations may be destined to achieve, it will always be ours to follow that guiding star, to become "A blessing to the whole human family."

BERLIN, GERMANY.

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Our Book Table

BIBLIOGRAPHICAL.

Under this heading will be given the titles of books, magazines and newspaper articles appearing up to the 15th of last month, which may interest Jewish readers.

Constructive Studies in the Priestly Element in the Old Testament. By William R. Harper. Chicago: The University of Chicago Press, 1902.

Gate of the Kiss: A Romance of Hezekiah, King of Judah. By John W. Harding. Boston: Lothrop Publishing Co.

The Jew in English Fiction. By Dr. David Philipson. Cincinnati: Robert Clarke & Co.

Das Judenthum in seinen Grundzuegen und nach seinen geschichtlichen Grundlagen dargestellt. By Dr. M. Guedemann. Vienna: R. Loewit.

Die juengsten Urteile ueber das Judentum. By Martin Schreiner. Berlin: Siegfried Cronbach.

Lesbaseilles: The Wonders of the Northern Lands (Hebrew). Warsaw: C. A. Chasan.

Letters from Egypt and Palestine. By Maltbie D. Babcock, D.D. New York: Chas. Scribner's Sons.

Munk, Solomon: An Appreciation. By George Alexander Kohut. New York: The Zionia Press.

Der Kampf des Rabbiners gegen den Talmud im XVII. Jahrhundert. By Dr. Simon Stern. Breslau: S. Schottlaender.

Am Scheidewege. Selected Writings of Achad Haam. Vol. i. Warsaw: The *Achiasaf*.

Sefer Hashanah: A Literary Year-Book (Hebrew). Warsaw: N. Sokolow.

Zur Sittenlehre des Judenthums. By Dr. M. Joseph. Berlin: M. Poppelauer.

Strangers at the Gate: Tales of Russian Jewry. By Samuel Gordon. Philadelphia: Jewish Publication Society.

Casuistic Literature, American Contributions to. P. Wiernik. *Jewish Comment*, May 2d.

Cecil Rhodes' Successor. Cleveland *Plaindealer*, May 15th.

Consecration and Isolation. By Rabbi Joseph Stolz. *American Israelite*, May 23d.

Dependent Children, The Care of. By Homer Folks. *American Hebrew*, May 2d.

Disinterment Authentically Viewed as a Jewish Ritual Question. By Dr. Isaac Schwab. *American Israelite*, April 18th and 25th.

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Ehrlich, Arnold B.: His Biblical Exegesis. *Hebrew Standard*, New York, May 9th.

Hagada. Illustrations from old copies. *Der Israelit*, Mainz, Germany, April 21, *et seq.*

Jerusalem. A series of articles on the Holy Land, by William E. Curtis, appeared in the Chicago *Record-Herald.*

The Jewish Reformation. By Dr. Gustave Gottheil. *American Journal of Theology* for May.

Lessing and Mendelssohn. By Ephraim Lederer. *Jewish Exponent*, May 2d.

New Orleans Convention: Facts and Impressions. Rabbi Max Heller. *Jewish Exponent*, May 23d.

Passover: Its Ceremonies, Customs and Folk-Lore. Dr. M. Gruenwald. *Jewish Chronicle*, April 25th.

The Problem of the Ghetto. *Hebrew Standard*, New York. Series of articles during April and May.

Should Religious Teachers be Paid? Louis Nussbaum. *Jewish Exponent*, April 25th.

Here and Abroad

The news here given is intended to be for the four weeks ending the 20th of the preceding month. Foreign news ends, of course, a few days earlier.

The Fourteenth Annual Meeting of the Jewish Publication Society was held in Philadelphia, Pa., on Sunday, May 18th. The report of the President showed a membership of 4,808. The receipts for the year were $17,142.50, the disbursements $14,984.50. The permanent fund amounts to $17,148. The publications of the year were the Year Book, Martha Wolfenstein's "Idyls of the Gass," Esther J. Ruskay's "Hearth and Home Essays," and Samuel Gordon's "Strangers at the Gate." The coming year will include a volume of papers of the Jewish Chautauqua Society, the Book of Psalms, being the first instalment of the Bible translations, and possibly a volume of the Jewish writings of Grace Aguilar. The banquet in the evening, at which Professor Schechter was an honored guest, was a brilliant affair, and as usual, some valuable suggestions anent the Society's work were brought forth.

According to a census taken there are 17,180 Hebrews in India. Scarcely one-third of them are European Hebrews. The rest are descendants of those who claim to have emigrated to India during the reign of Solomon.

The Central Conference of American Rabbis met in New Orleans, begining the week beginning May 5th. The

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attendance was in the neighborhood of fifty, and the Conference was deemed to be a very satisfactory one. President Joseph Silverman occupied the chair, and at the end of the session was re-elected. The tone of the Conference was conservative to a degree, notwithstanding the newspaper reports, which gave the impression that the question of the transfer of the Sabbath had occupied the attention of the Conference, which was, of course, not the case. Important papers submitted were Dr. Krauskopf's on "The Unaffiliated," and Dr. Voorsanger's on "The Sabbath Question," which touched on the problem in its manifold aspects, and advocated the strengthening of the day, and Dr. Sale's on "Bible and Modern Thought." The Conference will meet next in Detroit.

Hon. Henry M. Goldfogle, a representative in Congress from New York City, introduced a resolution on April 30th asking for information from the State Department as to the action of Russia in forbidding American citizens from entering Russia if they chanced to be Jews. The resolution foreshadows action by Congress leading to the taking up of the question of the right of Russia to make an inquisitorial examination into the religious beliefs of American citizens, which is foreign to the genius of this country. To make this action effective when the time comes, it will be necessary to stir up public opinion on such an invasion of the rights of American citizenship, and for this purpose gatherings have been held in New York, Boston, Philadelphia and elsewhere.

The annual meeting of the Young Men's Hebrew Association of New York was held May 18th. The income for the year was $20,763.14, of which the amount from membership was $14,186.75. The cost of maintenance was $20,200.84. Of this, $5,374.88 was for administration, $2,823.22 for books, $3,261.38 for educational and religious work; gymnasium, $3,395.05.

Kosher meat riots marked the month of May in New York, Newark, Boston and other places. The Beef Trust having marked up the price of beef without real justification, the butchers boycotted them for a time, and the Jewish women promised to help them by abstaining for a time from all fresh meat. It seems, however, that the butchers then obtained concessions from the wholesalers, when they opened up, raising the price from three to five cents a pound, while the cost to them at the slaughter-house was but half a cent more. This was resented by the women, who gathered in

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large numbers and prevented all persons from purchasing meat, under penalty of confiscation. For a time the police had their hands full, and there were more Jewish women arrested in a week than ever found their way into jails in the entire history of the country. They were fined, for the most part.

Montefiore Home and Mount Sinai Hospital have received $10,000 each from the estate of Mr. Sweetser, late of the Sweetser, Pembrook Co.

The seventy-fifth anniversary of Rabbi Gustave Gottheil's birth was marked by a gift of $15,000 given on May 20th to Columbia University to endow a fellowship in Semitics.

The corner-stone of the Congregation Anshe Chesed, of Scranton, Pa., was set on May 8th.

Mons. Drumont, the anti-Semite, was defeated recently in an election which took place, Mons. Cohen receiving 9,719 against Drumont's 8,698.

The new temple of Congregation Oheb Shalom was dedicated at Norfolk, Va., on May 22d. Addresses were delivered by Rabbi E. N. Calisch, of Richmond, Va., and Rabbi Harry Levi, of Wheeling, W. Va.

A new synagogue was dedicated at Los Angeles, on April 18th.

The corner stone of the new temple, Congregaton Beth El, Detroit, Mich., was laid on April 23rd.

The corner stone of a new building for Congregation Kehilath Jeshurun, in New York City, was laid on May 11. The stone was set by Mr. Jacob H. Schiff. The building is located on East 85th Street.

A new Jewish hospital in St. Louis, located on Delmar Avenue, was dedicated last month. Addresses were delivered by ex-Governor D. R. Francis, Mayor Rolla Wells, Dr. H. Tuholske, chief of the medical staff, Rabbis Leon Harrison and Samuel Sale. 35 beds are ready for the reception of patients, and four more rooms will shortly be completed. One of the features of the institution will be the training school. The officers of the Hospital are: August Frank, president; Lee Sale, secretary; and William Stix, treasurer. The members of the board of directors are: Morris Glaser, M. Friedman, M. Wieder, Elias Michaels, David Eiseman, Charles Swarts, Julius Lesser, and N. Bry.

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Independent Order B'ne B'rith

"THE MENORAH" IS THE OFFICIAL ORGAN OF THE I.O.B B.

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SOL. SULZBERGER, 7 Beekman Street, N. Y., Secretary.
JULIUS BIEN, 140 Sixth Ave., N. Y., Chancellor for Foreign affairs.

DISTRICT No. 1 comprises New York, Connecticut, Rhode Island, Massachusetts and Canada.
Dr. S. B. Wolfe, 141 Broadway, N. Y., President.
S. Hamburger, 723 Lexington Avenue, N. Y., Secretary.

DISTRICT No. 2 comprises Ohio, Kentucky, Indiana, Missouri, Colorado Kansas, New Mexico and Iowa.
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Victor Abraham, 1 Masonic Temple, Cincinnati, O., Secretary.

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DISTRICT No. 5 comprises District of Columbia, Maryland, Georgia, Virginia, North Carolina and South Carolina.
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DISTRICT No. 8, Germany.
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D. Wolff, Wilhelmstrasse, 118, III. Berlin, W.S., Secretary.

DISTRICT No. 9, Roumania.
Dr. Ad. Stern, Bucharest.
Joseph Stern, 9 Passage Ghica, I., Bucharest, Secretary.

DISTRICT No. 10, Austria.
Adalbert Skall, 57 Mariengasse, Prague, Secretary.

The Lodges in Palestine, Egypt, Bulgaria and Turkey are under the jurisdiction of the Executive Committee.

Editor B'ne B'rith Department, SOLOMON SULZBERGER.

Information of public interest concerning Lodges and the Order generally is always welcome.

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Independent Order B'ne B'rith

Annual Convention of D. G. L. No. 1

THE annual convention of District Grand Lodge No. 1 was held on May 11th at the Bank Building, Fifty-seventh Street and Third Avenue. Promptly at 10 A.M. the President, Dr. S. B. Wolfe, called the Convention to order. All the officers of the Grand Lodge were present. The past-Presidents who had gone through the chair were then introduced and the Grand Lodge degree was conferred upon them. The reading of the minutes of the last meeting having been dispensed with, as they were in printed form in the hands of the members, the President read his Message—a very forcible document. After an eloquent introduction of the Message, he dwelt upon "The State of the Order," in which he points out the great services rendered by the President of the Order, Bro. Leo N. Levi. He says:

"It has been my privilege to meet influential members of our Order from nearly all of our American Districts, and from them I learn that everywhere the question is asked: What can be done to revive and perpetuate the Independent Order B'ne B'rith? All recognize the importance of an organization such as ours in solving the problems that confront our people, not only in our own country, but in all lands. All desire to impress upon our co-religionists not yet in our ranks the necessity for affiliation with us, in order effectively to solve the burning questions presented to us, and all are willing to work in unison if the proper means can be presented which shall enable them so to do. It is no reflection upon the work of many of our brethren in the several Districts, whose record in the past is a living evidence of their devotion to our cause, when I here express my opinion that this revival is largely due to the President of the Executive Committee, Bro. Leo N. Levi, who, with untiring zeal, has worked diligently to fulfill his duties. Compelled at times to differ with him as to the details of the work, especially as it might be made to apply to our own District, I desire here to record my appreciation of the loftiness of his aims, and my earnest wish that he may find his reward in a full measure of success in his administration."

Speaking of District No. 1, he calls attention to the efforts made and making of winning the adhesion of the later emigrants. He says:

"We have in this District, as it has also been done in others, tried the experiment of establishing lodges among the newly arrived emigrants from foreign lands. So far as

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I have been able to learn, the attempt thus to resume the primal work of the Order has nowhere met with success. We are in this District making the third attempt of the kind. Largely through the influence of Bro. Leo N. Levi, and Bro. M. S. Levussove of Zion Lodge No. 2, as Chairman of the Committee on Propaganda, a lodge composed of Roumanians, some of whom have lived here for some time, was instituted in March of this year. If there is anything in the possession of a list of earnest, energetic and zealous charter members, of apparently enthusiastic petitioners for affiliation, of experienced and capable officers, it should prove an unqualified success."

He then presents a document elaborated by Bro. M. Thalmessinger, which he introduces with the following words:

"Among the men who have given the Order their undivided care and close study is Bro. M. Thalmessinger, of Washington Lodge No. 19. He has in the Lodge, the District and the Constitution Grand Lodge filled many important offices and has given the Order good counsel in many a trying emergency. Unlike those carping spirits who condemn but have no remedy to offer or work to suggest, he has been frank in criticising and also ready with practical advice. I present to you herewith a letter addressed by the Brother to your President, and while agreeing with him in general and differing with him perhaps in some details, think that it is worth your earnest and careful consideration."

After dwelling at some length upon the causes which led to an apathy on the part of the members, he proposes the introduction of some features which might enhance the interest of the members in the affairs of the Order and the District. They are, briefly: First, the creation of an employment and labor bureau; second, that official interest be taken in the management and support of certain educational institutions, such as the Hebrew Technical Institute, the Hebrew Young Men's Association, and the Educational Alliance; third, the opening of a cemetery; fourth, the erection of a B'ne B'rith Hall; fifth, the continued appeal to our members to support the Home at Yonkers by liberal subscriptions; sixth, celebrating the Golden Jubilee of the District in an appropriate manner next fall, though the proper time, which was last fall, has passed by.

The President then dwelt upon the East Side problem, and spoke encouragingly of the laudable efforts of Bro. M. L. Levussove, as Chairman of the Propaganda Committee, and the work of Bro. Leo N. Levi, President of the Executive Committee, which were sure to bear good fruit. "In

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memoriam," he spoke feelingly of ex-Grand Nasi Abh, Bro. Joseph B. Falk, who died during the year, and dwelt upon his faithful services to the Order. He dwelt upon the satisfactory condition of the institutions of the Order, such as the Home, the Maimonides Library, the Ladies' Auxiliary Society. He concludes in the following eloquent words:

"We who have worked in the Order have never despaired of the ultimate triumph of its ideals and its mission. We believe to-day as we have always believed, that it is destined to be the cement, binding together in one grand union the Jews of the entire world. The day will come when the dross of materialism shall have been separated by the fiery furnace of trial and experience from all that is good and noble in the organization, and they who have doubted and censured will recognize and appreciate the sterling qualities they could not before perceive. Men come and go, they act their little part upon life's mimic stage and leave it but to be forgotten, but principles, like truth, are eternal. If, then, we may at times feel discouraged, if, disappointed at our own weakness and lack of success, we are tempted to unbuckle our armor and lay down the weapons we have manfully wielded, let us remember that darkness ever precedes the light, and look to the future as filled with promise of greater and more brilliant achievements that are to crown the labors of those who will build on the foundations we have laid. It may be that if, like the great Lawgiver of Israel, we are destined not to enter upon that heritage for which we have striven, we shall at least find consolation in this, that we may, in our mind's eye, see the glory and splendor of the promised land and rejoice in the benefits that shall come to our successors and their associates. And when that day shall come, the Independent Order B'ne B'rith, embracing within its fold all Israel, wheresoever dispersed, shall be a beacon to the oppressed and persecuted of all nations, lighting them to paths of freedom and peace."

As the reports of the various standing committees were in print, their reading was dispensed with and the election of officers proceeded with. Elected were: J. B. Klein, of Bridgeport, President; Charles Hartman, 1st Vice-President; Adam Wiener, 2d Vice-President; Solomon Sulzberger, Treasurer; S. Hamburger, Secretary; Henry Blank, Sergeant-at-Arms.

The installation of officers was then proceeded with by Bro. Leo N. Levi, assisted by Bro. M. Thalmessinger. Bro. Levi then delivered one of the most eloquent addresses ever listened to at a Grand Lodge session. In language most choice and apt, which held the attention of the delegates

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firmly, Bro. Levi spoke in detail of the work accomplished by the Order since the last convention. He reviewed the work of the Order in the past, and called into view the conditions which have obtained for many years, and passed in review the faults of the Brotherhood and what it had to contend with, and then he showed that, notwithstanding the mistakes that were made, the Order, by its chain of lodges and its ramifications, embracing the entire country, possessed a piece of machinery, which properly directed, was a force from which immense good could be evolved. He then most vividly showed how he had used the machinery of the Order in the handling of the Roumanian Refugee Question and the Ghetto exodus, and referred to his visits to the various Grand Lodges of the country and the work of the Executive Committee in creating depots for the reception of refugees and those removed from the Ghetto, until three hundred towns and cities became tributaries in this work. He referred to the grandeur of the work accomplished by the Order acting as the instrument of great philanthropists who stood behind this movement, and in terms which held his hearers spellbound, portrayed the possibilities in store for the Order if its work is properly directed, and if the membership and Jews of this country will realize the duty they owe to the down-trodden, the persecuted and to themselves. He showed that in his propaganda in the down-town East Side and the creation of Justice Lodge that a new era had begun for the Brotherhood, and that a movement had been started which is destined to be of mighty benefit not only to those whom it is sought to aid, but to the whole body of Jews of this country. He stated that another charter will shortly be granted for another lodge on the East Side, and that the Executive Committee and others will see to it that a building will be obtained for a rallying-point in that section, which will also contain a library and other useful adjuncts. He then reviewed the excellent work being done by the various Districts beyond this jurisdiction, notably in District No. 7, which in the last two years has added nearly nine hundred members to its rolls; in District No. 2, which has added nearly seven hundred members to its rolls in the last year; to District No. 4, which is doing excellent work, to District No. 3, and which are following on the same line. He referred in eloquent terms to the work of the Austrian Grand Lodge in handling the Galician troubles; the Roumanian Grand Lodge, fighting steadfastly in spite of trying political disabilities, and of the magnitude of the work of the German Grand Lodge, which is now the banner District of the Order. He held up a picture of the possibilities which

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District No. 1 could accomplish, and defined with such warmth of expression the mission of the Order in the future that his listeners were aroused to a pitch of enthusiasm never before awakened in any session by any other speaker. Bro. Levi closed with a stirring appeal for co-operation of the membership in the work he mapped out.

The law-governing of the composition of the General Committee was changed from the amendment adopted at the preceding session, and that committee again consists of the various chairmen of the standing committees, added to five additional members to be appointed by the President. The election of the chairmen resulted as follows: Finance Committee, Myer Hellman; Endowment, Louis Wollstein; Laws, Joshua Kantrowitz; General Fund, Saul Bernstein; Intellectual Advancement, Dr. J. E. Reinthaler; President of the District Court, Julius Levy.

As Governors of the Home the following were elected: Moses S. Hyman, Abraham Anhalt, Louis Greenwald, Ed. J. Graetz, Henry Duschnes, Elias Zobel, and J. H. Uhlman, of New Haven.

One of the principal transactions during the session was the settlement of the Endowment law. The annual payment graduated now admits the restoration of the $1,000 endowment on payment of an advanced annual sum, leaving the other gradations as they were before.

A resolution was adopted approving the resolution offered in the House of Representatives of the United States respecting the admission of American citizens of the Jewish faith into Russia.

The session was harmonious in every respect, and was promising of greater activity during the ensuing year.

District Grand Lodge No. 2

THE fiftieth annual meeting of District Grand Lodge No. 2 was held in Kansas City on May 18th. The opening prayer was given by Rabbi H. H. Mayer. The message of the President, Bro. Alfred Muller, as distributed among the members, was a beautifully printed document done in gold. The message itself was couched in beautiful language; it was brimful of good information concerning the progress of the Order. It told of the personal efforts of the President to acquaint himself with the condition of affairs and of the success attending the influences set to work by him. Official visits were paid by the President to nearly all the lodges, while every one was visited by prominent members of the District.

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On January 1st, 1875, when the District was divided so as to be constituted as it is at the present time, there were 2,509 members. In 1880 there were 2,958 members; the largest number was reported in 1884, when it was 3,190. For the next seven years there was a decline in membership; in 1901 the membership was 2,702. By the end of the year it had increased 232, and from then till April 1st, 1902, there was a still further increase of 198. This is as far as the reports go that were submitted at the meeting. By May 10th last, 171 new members had been brought in, making a total increase of 601 since October 1st last, bringing the membership to a total of 3,313, the greatest number the District has ever had. The gratifying point about it is that the accessions are all from young men, who have come into the Order with the likelihood of playing an important part in its future. Six new lodges have been instituted, and another one is about being formed in Las Vegas.

There has been a consolidation effected in three lodges in Cleveland, two lodges in St. Louis and of two in Youngstown. The President recommended that the basis of representation in the Grand Lodge be the financial contributions by the lodges, and he demonstrated the propriety of taking such action. He recommended, further, that Presidents of the Districts be delegates-at-large, with all the rights and privileges of elected delegates.

The loss by death in the District was 83, the largest in any year.

The President referred to the work done, in co-operation with the Executive Committee, in the removal of emigrants from New York City. Work for about 90 per cent. had been found, and they include good mechanics—iron-workers, machinists, carpenters, etc.

Bro. Muller recommends that special attention be given to propaganda work for the future. He referred to the celebration of B'ne B'rith Day and to the Goldfogle resolution presented in Congress.

When the address had been concluded, a committee of three was appointed to secure a testimonial for Bro. Muller. The committee consisted of Bros. M. A. Marks, J. Furth and F. Spiegel.

A letter was read from President Leo N. Levi extolling the work of the District.

The receipts from members for assessments were $40,-101.50; from interest, $19,331.91. During the year $60,000 was paid out for endowments. The reserve fund amounts to $385,928.77, a decrease of $3,586.86.

In the evening the delegates were tendered a reception at the Progress Club.

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DISTRICT GRAND LODGE, NO. 3.

A joint meeting of the Grand Lodge of the District was held on May 19th, at the Hotel Jefferson, in Atlantic City, N. J. Bro. O. H. Rosenbaum, President of the District, presided. The meeting was opened with prayer by Bro. Rabbi Isidore Rosenthal, of Lancaster, Pa. 45 representatives and past Grand Masters were present. The business that required the attention of the Grand Lodge was the adoption of an amendment to the endowment law, fixing the benefit for all between the ages of 21 and 50 at $475.00, and those from 50 years upwards at $400.00. The amendment was unanimously adopted. An additional amendment was adopted, after a thorough discussion, giving power to the endowment commissioners to effect a re-insurance for all endowment members, with the Penn Mutual Life Insurance Company, of Philadelphia. Before the meeting a circular had been issued to the members, showing, by statistics, the imperative need of taking positive action immediately, in order to safeguard the endowment, even in its present limited form. It showed that an arrangement had been made with the Penn Mutual Life Insurance Company, on the following proposition: All participating members were to be gathered into the Company without a medical examination. Those now under 35 years were to pay $15.00 per annum during their life, or, if quarterly, $15.60. Those over 35 years are to pay $18.00 annually, or, if quarterly, $18.72. The Reserve Fund of $87,000 was to be turned over to the Company, and they were to issue insurance policies for the following amounts: all under 40 years, $600; up to 50 years, $550; up to 60 years, $500; up to 70 years, $450; and above that, $400. The policies are to be provided simply for the payment of insurance to members, provided the premiums are paid promptly in advance. The statistical reports accompanying the letter showed that there were 860 participating members at the beginning of the year. Under 40 years, 47; up to 50, 141; up to 60, 259; up to 70, 233, and above, 180, 180, making a total of 860 in all. An actuary's report from a leading life insurance company was also submitted, on the basis of which the amendment before referred to was made up. It appeared, however, that 70 of the participating members had refused the insurance proposition, and about 200 had failed either to approve or decline the plan. It was, therefore, deemed wise not to insist on completing the contract with the Penn Mutual Life Insurance Company, but to amend the law, as proposed, with the proviso that when the endowment fund shall be sufficient in amount to give $400 to each of the surviving members, that they shall then be distributed and the entire endowment wiped out.

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DISTRICT GRAND LODGE NO. 6.

The thirty-fourth annual session of District Grand Lodge No. 6, was held in the City of Chicago, Ill,, May 11th and 12th.

The Convention was called to order in the Hall at Palmer House, by Bro. Sigmund Livingston in the chair.

On roll call all the officers were found present.

The Committee on Past-Presidents' Certificates and Credentials were appointed, whereupon the Convention adjourned, and the delegates went in a body to attend the lecture of Bro. Victor Abraham given at Isaiah Temple. The lecture of Bro. Abraham was an excellent exposition of the principles and work of the Order, and was well received.

The Convention reconvened at 2 o'clock p. m. The Committee on Past-Presidents' Certificates made its report, and quite a number were initiated in the Past-Presidents' degree by the President.

The report of the Committee on Credentials was read and adopted, after which the President read his annual message, which was replete with sound advice, and received the hearty applause of the Convention. The reports of the other officers and committees were read and received. Bro. Philip Stein presented Bro. A. Loeb a beautiful engrossed set of resolutions in accordance with order of District Grand Lodge at its thirty-third annual session. Bro. A. Loeb responded feelingly in his thanks to the brethren of the Grand Lodge, after which the election of officers took place with the following result:

President, J. L. Strelitsky; First Vice-President, I. J. Levinson; Second Vice-President, M. Guettel; Bros. Philip Stein, M. M. Houseman, Sigmund Livingston, and A. J. Newberger, Members of the General Committee; E. C. Hamburgher, Secretary; David Fisch, Treasurer; R. Singer, Sergeant-at-Arms. District Court of Appeals: William B. Rubin, President; Charles Nussbaum, William Sempliner, Harry Swimmer and Simon Bloom. Chairman of Endowment Trustees, M. M. Hirsch, and David Adler to succeed himself. Trustees of Orphan Asylum, David Adler to succeed himself; although the brother requested he be not considered, the brethren thought otherwise and re-elected him by a rising vote unanimously. Bro. D. M. Amberg resigned his office as Director to National Jewish Hospital for Consumptives at Denver, Colo., and Bro. I. Cowen was elected for the unexpired term to succeed Bro. Amberg.

Bro. Victor Abraham being in the Convention, was introduced, and on motion of Bro. I. Cowen, which prevailed, the Convention rose in appreciation of the services rendered

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the District in lecturing to the brethren this morning. Bro. Abraham acknowledged the courtesy extended to him and the honor conferred in a few well chosen words.

For the first time in the history of the District not a single amendment to the laws was presented or passed.

The per capita tax was fixed at $1.25 per annum, payable semi-annually.

A resolution was adopted for the appointment of a committee of ten to consider a plan of action for the Grand Lodge whereby propaganda can be made, and which will draw to our Order the young men in Israel. The committee appointed are Adolph Loeb, Dr. Emil G. Hirsch, Adolph Kraus, Dr. Joseph Stolz, Israel Cowen, Dr. Schanfarber, Benjamin M. Engelhart, Dr. Abraham Hirschberg, Dr. A. R. Levy and E. C. Hamburgher.

The Auxiliary Lodges were placed under the supervision of the Committee on Intellectual Advancement, and the sum of $250.00 appropriated for use of this committee.

The endowment reserve fund shows to be $151,150.00 and is in excellent condition, and efforts should be made to increase the endowment membershp.

In the matter of agriculture referred to by President Livingston in his message, the report of the Special Committee recommended and same was adopted, that the Grand Lodge place itself on membership list of the Jewish Agricultural Aid Society of America and pay an annual contribution of $50.00.

The amendments adopted by the Trustees of the Orphan Asylum were concurred in by the Grand Lodge and ratified, and on motion, which was adopted, authority to expend, not to exceed $30,000.00 was given for additional hospital facilities. The Secretary was instructed to notify Bro. David Adler that the Grand Lodge cannot afford to accept his declination or lose his services.

The Committee on President's Message recommended, and the same was adopted, that lodges failing to pay their dues shall be deprived of representation in the Grand Lodge; that they be reported to the General Committee and be dealt with according to law. The matter of the consolidation of lodges was referred to the General Committee. As to Field Agent the Committee recommends the adoption of the views of the President.

The membership of the District on December 31, 1901, was 1,265 endowment and 667 non-endowment members, making a total membership of 1,932, a decrease of 29 from last annual report. There were initiated 196; admitted by

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card 4; reinstated 4; withdrawn and resigned 67; suspended 91; died 39.

Balance on hand last report January 19, 1901, was $408.09; receipts per capita 1901 to January 19, 1902, was $2,085.49; total $2,493.58. Disbursed by vouchers from 858 to 901, inclusive, $1,989.90, leaving balance in hands of Davis Fisch, Treasurer, January 19, 1902, $503.68.

There was appropriated to Alliance Israelite Universelle a donation of $100.00. To sufferers in West Indies, $50.00.

WASHINGTON LODGE AT YONKERS HOME.

The annual visit of Washington Lodge, No. 19, I. O. B. B., to Yonkers took place last Sunday, the 25th inst. A very large party of members and guests of the Lodge, undaunted by cloudy weather, left New York on the 1.10 p. m. train in special cars, and were conveyed by private trolley cars in Yonkers to the Home. An incident of the occasion not on the programme was the derailment of one of the trolley cars in Yonkers, necessitating the transfer of the party to other cars. The incident caused much amusement, however, and served only to delay the party for a few minutes.

At the Home the guests were received by President Rice and the Board of Governors, and the usual inspection of the building and grounds, in which visitors indulge, followed. One of the things most admired was a new and commodious fire-escape, which serves as a comfortable pavilion for the inmates as well as an exit in case of fire.

After the annual subscription of $25.00 from the Lodge had been entered in the Golden Book of Life, which it last year presented to the Home, the concert of the afternoon was given upstairs, the parlors and synagogue being thrown in one to accommodate the audience.

At quarter past three an elaborate and artistic programme was rendered until five o'clock; Mr. Samuel Weingart presided for Washington Lodge, and the address of welcome was made by President Rice of the Board of Governors. At the concert Mrs. Von Vien, Mrs. Kempner, and Miss Fuechsl sang delightfully; Mrs. Morgenroth captivated her audience by a series of charming recitations; Messrs. Galle and Schulthers gave several excellent selections, and Mr. James Liebling roused the audience to a high pitch of enthusiasm by his cello solos, the first of which was the "Kol Nidre." Mr. Max Liebling, one of the members of Washington Lodge, was the accompanist.

After a brief address by President J. B. Klein, of District

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No. 1, the party adjourned to the large dining hall, where luncheon was served, from five to six p. m. The return trip was made in private cars on the 6.21 p. m. train from Yonkers.

New Lodges

An application for a charter for a new lodge on the east side of New York City was submitted to the General Committee of District No. 1, on Sunday, May 18th. The Charter was granted, and the lodge will be instituted on June 1st. The membership of the lodge will be largely Roumanian, the leading spirit being Dr. I. Sternricht, who has been prominent in work among his Roumanian countrymen.

A new lodge was established at Joplin, Mo., on the 4th of May, under the title of United Cities Lodge, No. 533. The membership come from Joplin, Carthage, Webb City, and Galena, the leading Jews of the four places being represented in its membership. The establishment of the lodge is due, to a great extent, to the efforts of Bro. Samuel Bowman, the Vice-Chairman of the Propaganda Committee The result of his work is shown in a membership of 51 to start with. The following officers were elected to serve for the first term: H. Hurwitz, of Joplin, Mo., President; D. Gotthelf, of Joplin, Monitor; D. Weil, of Carthage, Vice-President; Abe Scherl, of Joplin, Treasurer; Sig. Klein, of Joplin, Secretary; L. Bottenstein, of Joplin, Guardian.

Youngstown Lodge, No. 339, and Herman Rice Lodge, No. 535, both of Youngstown, Ohio, has been consolidated, under the name of Mahoning Lodge, No. 339.

A new lodge, Pragh, No. 531, was installed in Prague, Austria, on April 6th, in the presence of 286 brethren of the Order. Delegations were present from lodges in Frankfort, Durlitz, Mainz, Munich, Beilitz, Pilsen, Prag, Karlsbad, Reichenberg, Vienna, Brunn, and Troppau. Grand President Dr. Hammerschlag gave an inspiring address during the installation. Greetings were received from the German District, as well as from the Austrian lodges. Candidates were installed, and a number of new members initiated. Ex-President Adalbert Skall, representing the Executive Committee of the Order, gave an eloquent address, and brought to the gathering the good wishes of the Executive Committee, and of Bro. J. Bien, the Chancellor of the Order. Ex-President Sigmund Stein brought the congratulations of the Grand Lodge of District No. 8, while equally warm expressions of good will were tendered for their respective

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by Brethren Antur Gerstel, Hugo Schlesinger, Arnold Schnitzer Vogel, Isidor Popper, ex-President Dr. Stekel, ex-president W. Rosenfeld, ex-president Dr. Brummer, President Jerusalem, ex-President A. Rosenfeld, ex-President Deutsch, vice-president Prof. Dr. Konigstein, President Dr. Feith, ex-president Br. Sonnenschein. A banquet in the evening brought the installation exercises to a close.

A New Era in the B'ne B'rith

The immediate cause for the assembling of the B'ne B'rith at Atlantic City in adjourned meeting of the Grand Lodge, on Monday next, is none too inspiriting. The formal transfer of the insurance feature to a corporation capable of amply meeting its obligations, is probably the most satisfactory manner of disposing of this question, which Jewish Orders have shown, are still showing themselves, unable to cope with. It is not altogether a vain truism to state that the intrusion of this feature into the Order was a deplorable blunder if the recognition of this fact would act as a warning to the other Jewish organizations who are now repeating the same errors.

The final disposal of this problem will be of salutary effect, if it recalls the B'ne B'rith to its original purposes and palmy days of great efficiency. If the B'ne B'rith Order is to live, its noble purposes must be clearly seen and efficiently and practically worked out. This session of the Grand Lodge ought not to adjourn until a plan of persistent and noble work has been devised. At the head of the Order and at the head of the District are men thoroughly capable of directing the destinies of the fraternity. It has a noble cause to maintain, and it must rally its forces to its maintenance. Its work for Roumanian refugees and for manual training are but an indication of its possible achievements. We need no new organization to represent the Jews of America at home or abroad. Let the new watch-word be, membership means movement, it means duties more than rights, it means fraternity for the weal of all. A campaign of education should be begun to make this clear, and work arranged to make it real. If this shall be the result of the present session of the Grand Lodge, it will indeed be a blessing—even if it come disguised.—*Jewish Exponent.*

The Independent Order B'ne B'rith District No. 1 is to be congratulated on finally entering a larger field of communal activity. In the past years the higher ideals set for the Order by its leaders have been made subservient to the material aims of the Order, so that it has at times only risen above the level of a mutual benefit society. It is true that

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individual members of the Order have been prominent in communal life—in fact, have been among the leaders, but that is only indirectly creditable to the Order. The step taken by the President of the Order two years ago, in connection with the Roumanian immigration, was a decided advance; and it has tended to broaden the field of the organization and has formed a ready means of interesting members beyond the confines of the Order. For good reasons the lodges in New York could not assist in this work very much, but the Order here has not been influenced by the movement. The first result of it is the establishment of a lodge composed mainly of Roumanians, which gives promise of doing excellent work; more than that, the general interest awakened has led the metropolitan district to bring its members into closer touch with the crowded Jewish section of the city. For this purpose a building will be secured and such work undertaken as will be of service in developing those who may be brought within the influence of the institution. The lines along which the B'ne B'rith will work have not been definitely decided on, but it is pleasing to know that it is preparing to take greater interest in the life of the Jewish community.—*American Hebrew.*

A NOBLE GIFT

Isidore Newman, of New Orleans, has announced through Rabbi I. L. Leucht that he will give the money to build and equip a manual training school. According to the terms of the proposed gift the school is to be open to all, irrespective of creed or religious belief.

Mr. Newman has had the matter in view for several months, and it has been known to the committee of the Jewish Orphans' Home, which has the matter in charge, that the donation would be made, but for personal reasons Mr. Newman did not want the matter made public until this time. The following letter, which was received by Rabbi Leucht a few days ago, formally tendered the gift:

New Orleans, May 3d, 1902.

REV. I. L. LEUCHT,

Dear Sir—Appreciating your noble effort for the past ten years to erect a training school for boys and girls, and having read the able and convincing address of G. Bamberger, I have concluded to offer you the money requisite to erect such a building completed, and enable the boys and girls of our city to derive the full benefit of your labor.

Yours truly,
ISIDORE NEWMAN.

"This is only another of Mr. Newman's acts of beneficence," said Rabbi Leucht yesterday, "and it will enable

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the committee, of which I am chairman at once to, begin the erection of a suitable building for the manual training of the boys and girls of New Orleans, irrespective of creed.

"We do not know at this time whether the building will be erected on the grounds of the Jewish Orphan's Home, but if a suitable lot can be secured further down town it is probable that one will be purchased for the purpose.

"It is estimated that the expense of maintaining a school for 100 pupils will be $6,000 a year, but the capacity will not be limited to that number. But using 100 as a basis of calculation it will require four teachers for the four classes that will be formed, and one teacher for each additional twenty-five pupils.

"No expense will be spared by the committee to make the school a model one of its class. No cheap or inferior teachers will be employed, and the manual training teacher, who will also be the principal, will be the best that can be secured.

"The committee has been working on this matter for several years, but we have never before been able to enlist the aid of those who could afford to push the matter to a successful conclusion. Last winter we had Mr. G. Bamburger of Chicago, a man who is thoroughly conversant with the operation of manual training schools, come to New Orleans and deliver an address on the subject. His argument was so clear and convincing that it gave new life to the enterprise, and finally decided Mr. Newman to offer the money needed to erect and equip the building.

"Too much praise cannot be given Mr. Newman for his generous act, and the more as the school will not be confined to Jews, but will be open to all creeds."

ASSOCIATION OF PAST-PRESIDENTS

At the meeting of Grand Lodge No. 7, in April last, steps were taken for an organization of past-Presidents. It was resolved that all past-Presidents, so long as they remained in good standing in their own lodges, shall be members of a standing committee of the Grand Lodge It shall be known as the Committee of Past-Presidents. They may elect two members annually as representatives to the District Grand Lodge, who shall be entitled to all the rights, privileges, etc., of the other representatives; and another resolution was passed that a Committee on Laws, frame and submit an amendment to the Constitution to make the foregoing resolution effective. The Committee on Laws reported favorably on the matter, and a meeting of the Past-Presidents was held during the session of the Convention, on April 15th at the

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Capitol building. The past-Presidents present were Gabe Kahn, Joseph Hirsh, Marcus A. Meyer, Charles Moritz, Jacques Loeb, Abe Weil, Charles Frenkel, Henry Hanaw. The meeting organized by electing Bro. Gabe Kahn as president, and Henry Hanaw as secretary. A Committee on Pe.manent Rules and Regulations was appointed, consisting of Bro. Jacob Hirsh, Jacques Loeb, who were authorized to prepare and promulgate rules and regulations of the organization, in accordance with the provisions made for it by the Grand Lodge. It was agreed to hold meetings annually during the sessions of the Grand Lodge. Bro. Past-President Kahn, as President of the organization, reported the proceedings of the meeting to the Grand Lodge, and the meeting thereupon was adjourned.

NECROLOGY

Herr George Spier, of the international firm of that name, died on the 24th of April in his 60th year. Herr Spier has been a liberal contributor to the public charities, besides having extensive private charities. Together with Mr. Charles Hallgarten, he was particularly interested in private sanitary dwellings for the poorer classes in Frankfort. Last fall he presented a fund of 1,000,000 marks to the famous Seneckenberg Institute for the promotion of scientific research.

Philadelphia has lost several Jews in the past month who, in one way or another, exercised a considerable influence on communal life. Herman Jonas, who died May 9th, and David Merz, who died May 19th, were prominent in the affairs of Temple Keneseth Israel. Rebecca Muhr, the widow of Henry Muhr, who died on the 15th, was the mother of the late Simon Muhr, whose benefactions, especially in connection with the Jewish Hospital, entitle him to the grateful recollection of all Philadelphians.

Dr. Julius Wise, of Chicago, known best by his pen-name "Nickerdown," also died last month. He was one of the strongest writers on the Jewish press, having a marked individuality and a keen pen, which was never dipped in malice.

BENEFACTIONS

At a meeting held in New York recently, in behalf of the Isaac M. Wise Endowment Fund of the Hebrew Union College, it was stated that if the National Endowment Fund Committee secured $400,000 outside of New York City for the $500,000 fund that they wished to raise, New York would

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contribute the remaining $100,000. Among the gentlemen present who discussed the matter in all its bearings, were Messrs. Jacob H. Schiff, Isidor Straus, Louis Marshall, M W. Platzek, Daniel Guggenheim, Henry Morgenthau· Emanuel Lehman, and Rev. Doctors Kohler and Silverman.

Mr. Meyer Guggenheim has given $20,000 to Mount Sinai Hospital, the income therefrom to be used for the maintenance of two electrical ambulances presented to the hospital by Messrs. H. R. Ickelheimer and Jefferson Seligman.

Mr. Henry P. Wertheim has given to the University Settlement a building to be devoted altogether to music. It is located close to the University Settlement, and is intended primarily for the music classes which have been maintained by the Settlement.

Mr. William Guggenheim has given to the United Hebrew Charities $50,000 towards a permanent endowment fund out of which to pay the running expenses of the Society. Mr. Guggenheim offers to give $50,000 additional on the raising of $250,000 for the same purpose.

An effort is being made to raise $300,000 still needed to complete the $1,000,000 endowment for the Johns Hopkins University. The subscribers thus far include: Hutzler Bros., $10,000; Mendes Cohen, Joseph Friedenwald, Seymour Mandelbaum, Joel Gutman & Co., Isaac A. and Eli Oppenheim, Simon Dalsheimer, Jacob Epstein, E. Greenbaum, Bernard Cahn.

NOTES

THE twentieth annual meeting of the Ladies' Auxiliary Society of the Home for Aged and Infirm, of District No. 1, was held on Sunday, May 18th, at the B'ne B'rith rooms, 723 Lexington Avenue. In addition to the directresses and members of the Society, there were representatives present from the General Committee of the District and the Board of Governors of the Home. The report of the President, Mrs. H. Josephy, giving a resumé of the accomplishments of the year, was full of interest, and was received with well merited applause. The reports of the Treasurer and Secretary, alluding to the financial branch of the Society's work, and the application of the funds, demonstrated that, while nothing was left undone to contribute to the well being of the inmates, the administration was well managed. Reference was made to the small number of members who are

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from without the city of New York, despite the fact that the Home has comparatively more inmates from such localities, and it is hoped that the President's timely reference to this subject will be productive of good results. The election resulted in the choice of those who performed their work so satisfactorily during the year ended. The officers are: Mrs. H. Josephy, President; Mrs. M. Heim, Vice-president; Mrs. M. Hellman, Treasurer; Mr. Emanuel Marx, Secretary.

THE following officers of the Atlantic Orphans' Home have been elected for the term of one year: President, Hon. Simon Wolf; first Vice-president, Hon. Joseph Hirsch; second Vice-president, E. A. Weil: Secretary and Treasurer, Max Cohen. The regular business was transacted for the Home. The Board of Directors has appropriated $12,000 for the support of the Home for this year. There are now 75 orphans in the Home, under the care of Mrs. S. Simon, the matron. Mr. R. A. Sonn is the superintendent of the Home.

THE members of Zion Lodge, No. 2, of New York City, had an old-fashioned reunion on the 8th of May. Hon. Alfred Steckler, Justice of the Supreme Court, addressed the brethren. Much pleasure was expressed at the results of the meeting, which brought forth the members in large numbers.

GRAND President Marcus Rosenthal, of District No. 4, is making the round of the lodges in San Francisco and vicinity, accompanied by members of the General Committee and Grand Orator, Bro. M. S. Levy. During June, Columbia, Ophir, Cremieux and Occidental Lodges will be visited. During July, Unity and the Golden Gate Lodges.

THE B'ne B'rith lodges of New Orleans have opened a school for Roumanians, in the basement of the temple. On the opening evening, there were 14 pupils in attendance, 12 Roumanians and 2 Russians, all young men who were anxious to attend the school, which is held twice a week. Addresses were made by Rabbi Max Heller, and chairman Archibald A. Marx.

REV. Samuel Hirschberg, of Boston, delivered an excellent address last month in the Temple of Congregation Sons of Israel, at Providence, R. I. The title of the address was "The Foundation Stones of Human Society."

THE first annual meeting of the Philadelphia Federation of Jewish Charities was held on May 8th. As originally constituted, the Federation embraced nine institutions.

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Three were added in the course of the year, including those not strictly local: the National Farm School, the National Jewish Hospital for Consumptives, and the Alliance Israelite Universelle, these being added by receiving from the Union the amounts which they heretofore obtained in their collections. Appropriations from all sources amounted to $113,185. The membership for the year was 1,782. The total receipts were $122,465.50, this being an increase of $26,196.75 over collections from the same sources the previous year.

The annual meeting of the Home for Aged and Infirm of New York City was held on Sunday, May 4th. The receipts, from all sources, during the year were $74,667.76. The number of inmates at the present time is 220. The Society is now again free from debt. Mr. Simon Borg was re-elected President.

PROF. Solomon Schechter, who has come to the United States to take the Presidency of the Jewish Theological Seminary Association of America, was given a reception by the officers of the Seminary at the residence of Mr. Jacob H. Schiff. Representatives were present from all sections of New York Jewry.

The annual meeting of the New York Hebrew Orphan Asylum was held April 27th. President Louis Stern presented a report exhibiting the excellent work done in the past year. The health of the children was excellent, except for a spell in the late winter, when scarlet fever was brought into the asylum and by a perversity of fate keeping the children in quarantine for nearly three months. Less than five per cent. of the 855 children were affected, and but one child died, being only two children that have died in three years. The emergency hospital, just erected upon the grounds, was found of especial value during the outbreak of sickness, even though it was not completed.

The reports submitted showed that there were 800 children, on the average, within the walls of the institution during the year. The total receipts for the year were $296,636.51, of which $80,475.43 was received from the Comptroller of the city. The disbursements amounted to $240,158.16. Mr. Louis Stern was re-elected President.

THE Jewish Protectory and Aid Society was formally organized in New York City on April 30th. Mr. S. B. Hamburger was made President of the Executive Committee, and the office of President was left vacant for the present. The incorporators, who constitute the Board of Directors for the first year, are the following: Messrs. Henry Budge, Louis Stern, Jacob A. Cantor, E. W. Bloomingdale, Nathan Bijur,

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Jos. E. Heimerdinger, Adolphus S. Solomons, Maurice H. Harris, Adolph Lewisohn, Samuel D. Levy, Samuel B. Hamburger, Adam Wiener, Henry Solomon, Jacob H. Schiff and Louis Marshall.

UPON invitation of District Grand Lodge No. 6, Mr. Victor Abraham of Cincinnati, Ohio, President of the last Constitutional Convention, delivered the annual oration his subject being "The Aspirations of the Order," at the opening of the Convention in Chicago on Sunday, May 11th, at Temple Isaiah, before a large audience, by whom, including the membership of the Convention, the address was most enthusiastically received, and upon whom it made a great impression.

Jewish Chautauqua Department . . .

HENRY BERKOWITZ, D. D., Chancellor. MARK BLUMENTHAL, M. D., President.
ISAAC HASSLER, Secretary and Director. LOUIS WOLF, Treasurer.
MRS. MINNIE D. LOUIS, National Field Secretary.
MAURICE H. HARRIS, PH. D. Editor.

Preliminary announcement of the programme of the Sixth Annual Assembly is herewith made. It will be held at Atlantic City from July 6th to 27th. It is stronger and more attractive than those of the past. Each department has been developed. The Jewish Chautauqua is becoming more and more a centre for focussing the vital ideas of our times. It is the one platform upon which all American Israelites can meet for the mutual consideration of their common interests irrespective of their affiliations elsewhere. It will be found that many of the leaders of thought and action are prominent participants.

A number of popular conferences on timely topics will be held. The first week will be given over to the Jewish scholars and Chautauqua students. The second week to the teachers and the discussion of religious school problems. The third week to the new course in "Applied Philanthropy."

The following is a partial list of those who will honor the Assembly by their participation:

1. DEPARTMENT OF POPULAR LECTURES AND ADDRESSES

Professor Leon H. Vincent, New York; Rev. Dr. Henry Berkowitz, Philadelphia; Dr. Emil G. Hirsch, Chicago; Mr. David Warfield, New York (expected); Rabbi Leon Harrison, St. Louis; Dr. Joseph Krauskopf, Philadelphia;

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Isaac Hassler, Esq., and Mr. Gerson B. Levi, Philadelphia; Rabbi J. Leonard Levy, Pittsburgh; Rabbi Harry Weiss, Pueblo, Cal., and others.

2. DEPARTMENT OF POPULAR CONFERENCES.

Teachers' Conferences: Dr. Emil G. Hirsch, Chicago; Miss Julia Richman, New York; Mrs. Rebekah Kohut, New York, and others. Topic: "The Religious Training of Our Youths After Confirmation."

"The Attitude of Non-Jewish Scholars to Jewish Literature," Dr. K. Kohler, of New York.

Dr. Solomon Schechter, New York, on "Uses of Hebrew Manuscripts with Specimens from the Cairo Genizah."

"Jewish University Students—Their Attitude Towards Jewish Problems," will be the topic of another interesting conference to be held July 13th.

3. DEPARTMENT OF CHAUTAUQUA CIRCLES.

Biblical Studies: "The Palestine of To-Day," by Rabbi Martin A. Meyer, Fellow of the American School in Palestine. Rabbi Clifton H. Levy, New York, on "Bible in the Light of Modern Research." A course on "The Jewish Characters in English Fiction," by Max Kohler, Esq., of New York. Subjects: "The Jews in Pre-Shakesperian Literature," and "George Eliot and the Jews."

4. DEPARTMENT OF THE SUMMER SCHOOL

Course in the Study of the Hebrew Language. Daily sessions. Mr. Gerson B. Levi of the University of Pennsylvania.

Course in "Applied Philanthropy." This course, July 20–26, will be in charge of Dr. Lee K. Frankel of New York, and Dr. Chas. S. Bernheimer of Philadelphia. Opening address by Dr. Emil G. Hirsch of Chicago, Sunday, July 20th.

Monday, July 21st. "Needy Families in Their Homes." —"The Necessity for Training," by Dr. Lee K. Frankel, Manager of the United Hebrew Charities of New York City.

"The Value of Organization in Relief Work." Sol. C. Lowenstein, Superintendent of United Jewish Charities of Cincinnati, Ohio.

Discussion to be opened by Max Herzberg, Esq., President of the United Hebrew Charities of Philadelphia, Pa., and Mrs. S. Pisko, of Denver.

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Tuesday, July 22d. "Dependent and Destitute Children."—"New Methods in the Care of Destitute Children." Hon. Homer Folks, Commissioner of Charities, New York City.

Discussion to be opened by Mrs. Max Landsberg of Rochester, New York.

Wednesday, July 23d. "Preventive Work."—"Juvenile Delinquents and the Juvenile Court." Miss Minnie F. Low of Chicago.

Discussion to be opened by Mrs. A. Bern Hirsh of Philadelphia.

Thursday, July 24th. "Preventive Work."—"Technical Education," by Professor Morris Loeb, of the Hebrew Technical Institute of New York.

Discussion will be opened by Miss Golde Bamber, of the Hebrew Industrial School of Boston, Mass., and Rev. A. R. Levy of Chicago.

Friday, July 25th. "Neighborhood Work."—"The Influences of Social Forces in Neighborhood Work." Mrs. Jean S. Redelsheimer, Educational Alliance, NewYork City.

Discussion to be opened by Mr. Meyer Bloomfield, Civic Service House, Boston, Mass.

Saturday, July 26th, Sermon on the "Religious Aspects of the Immigrant Problem." Rabbi J. Leonard Levy, of Pittsburg.

5. School of Practice.

Course by Dr. Emil G. Hirsch, of Chicago. Subject: "The Aim, Scope and Method of the Jewish Religious School." Miss Julia Richman on "Practical School Room Problems." Illustrative Lessons: Miss Julia Richman, Miss Addie J. Rosenberg, of Cleveland, and Mr. Gerson B. Levi. Miss Richman on "Jewish Ethics;" Miss Rosenberg on the "Kindergarten Methods Applied to Religious Instruction;" Mr. Levi on "Elementary Hebrew."

Kindergarten Class in Religious Work will hold daily sessions during the assembly, conducted by Miss Addie J. Rosenberg.

Mrs. Rebekah Kohut, of New York, on "The Religious Training of Our Youth After Confirmation."

6. Department of Religious Worship.

Under the direction of Rev. Mr. Mandel, Rabbi of Beth Israel Congregation of Atlantic City. Sermons by prominent rabbis.

Religious Services, Friday evenings, at 8 o'clock; Saturday mornings, at 10 o'clock.

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Children's Services, conducted by Rev. Dr. Henry Berkowitz, at 9.15 to 9.45 a. m.

7. DEPARTMENT OF LITERARY AND SOCIAL ENTERTAINMENTS.

Details to be announced in the Prospectus. Copies of the Prospectus of the Sixth Summer Assembly free on application.

The MENORAH magazine for August will contain the official account of the Proceedings of the Sixth Summer Assembly. The most important papers read at the Assembly will be reprinted in the columns of THE MENORAH. An official account of last year with a comprehensive survey of the Jewish Chautauqua movement, together with the original papers presented, will be issued in book form, June 15, 1902, through the kindness of the Jewish Publication Society of America.

For full information upon this and other points, communicate with the Jewish Chautauqua Society, P.O.Box 825, Philadelphia, Pa.

SABBATH OBSERVANCE ASSOCIATION

Meeting of the Sabbath Observance Association was held at 63d Street Temple on May 28th, 1902.

This was the annual meeting of the Society. Hon. Benjamin Blumenthal was elected President of the Society for the ensuing year, and Mr. Leon Huhner, Honorary Secretary.

Addresses were made by the following gentlemen: Hon. B. Blumenthal, Rev. Dr. Rudolph Grossman, Rev. Dr. H. Pereira Mendes, Dr. Drachman and Congressman Henry M. Goldfogle.

The following resolutions were unanimously adapted by the Society:

"*Resolved*, That the very suggestion and discussion of the transfer of Sabbath to Sunday is ill-advised, harmful and pernicious, not only for the Jew himself, but for our standing in the outside world.

"*Resolved*, That we regret that the subject was ever mooted at the recent New Orleans Convention of Rabbis, but that we rejoice that the majority of rabbis there was preponderatingly against any such transfer."

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PUBLISHER'S NOTES.

BOOK OF VACATION STORIES.—Exceedingly bright and refreshing is a series of little stories entitled "The Experiences of Pa," appearing in a recent publication, issued by the Lackawanna Railroad. Pa is a dear old gentleman from "Down East," who is taking his first vacation in forty years in visiting, with his wife, some of the early scenes of their courting days.

Perhaps one of the most interesting of Pa's experiences on this second trip is his thrilling ride in the cab of the great locomotive, which he graphically describes in his own inimitable way. Equally thrilling and no less interesting was an exciting ride which he took in wild haste, up hill and down dale, in an automobile, at Richfield Springs, watched by the loving but much-frightened Ma.

oat races of any description usually promise an element of pleasurable excitement not to be resisted, but the race up beautiful Lake Hopatcong between the trim electric launches and Pa's fearfully and wonderfully constructed craft, was a spectacle thrilling as it was unique.

The crowning chapter to the little romance of this interesting pair was the curious compact entered into between them while at Delaware Water Gap, the scene of their betrothal and marriage so many years before, that they should turn back the pages of forty years and become once again a pair of happy young lovers.

This charming little series of stories is embodied in an attractive book descriptive of the suburban and summer resort territory of the Lackawanna Railroad. It is called "Mountain and Lake Resorts." It may be had by sending 5 cents in stamps to cover postage, to T. W. Lee, General Passenger Agent, 26 Exchange Place, New York.

MELLIN'S FOOD BISCUITS are not medicated nor are they to be employed in medicinal doses; they are to be eaten as food by children after the weaning period, and by adults who require a concentrated and easily digestible form of nutriment. s such they may be used in any quantity to suit the requirements of the individual. Mellin's Food Biscuit contains a large percentage of the well-known Mellin's Food. They have been prepared to meet the demand for a solid yet easily digested and highly nutritious food. For young children and adults suffering from digestive derangements, they will be found of the greatest use, as a maximum amount of the nutritive matter is obtained at a minimum labor of the digestive organs. Send for a sample of Mellin's Food Biscuits to the Mellin's Food Company, Boston, Mass.

FOR OVER SIXTY YEARS.—Mrs. Winslow's Soothing Syrup has been used for over sixty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhœa; it will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

SUBURBAN HOMES NORTH OF THE HARLEM RIVER.—In No 4 of the "Four-Track Series" issued by the New York Central a vast amount

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of just the information that intending Summer residents want has been provided, for instance, each locality is briefly described, with the dsitance from Grand Central Station; the number of trains from New York, the number of trains to New York, and the number of Sunday trains; the regular fare, the monthly commutations and the rate per ride for fifty-trip family tickets. A finely engraved map, 16x36, printed in colors, covers one side of this folder, and persons thinking of Summer residence in the rapidly growing section north of the Harlem River, will find this a very useful and interesting publication. Copies will be sent to any address, on receipt of a two-cent stamp, by George H. Daniels, General Passenger Agent, Grand Central Station, New York.

A GRAND excursion to the Yellowstone National Park at exceptionally low rates, via the New York Central and Chicago & North-Western Railways, in connection with the National Educational Association Meeting at Minneapolis, Minn., July 7-11th next, is announced to leave New York July 5th, under the auspices of Augustus S. Downing and other Educators.

A choice of several most interesting tours is presented, of which full particulars may be obtained by addressing H. A. Gross, General Eastern Agent, C. & N.-W. R'y, No. 461 Broadway, N. Y.

PACIFIC COAST travelers will be glad to know that a new Overland Limited train service has been established daily between Chicago and San Francisco and Portland, via the Chicago and Northwestern, the Union Pacific and the Southern Pacific.

These trains are perfect in all their appointments, having the most approved sleeping cars, buffet and smoking cars, compartment cars and observation cars, with a complete equipment of libraries, writing desks, bathrooms, barber shops, and practically all the conveniences of a modern home. The dining cars seat thirty people, and appetizing viands are served from dainty china, the trip enabling the passenger to partake of all the delicacies of four seasons and half a dozen climates. In the summer, electric fans add materially to the comfort of the traveling public, and a complete electric-light system dispels all the dark corners, each sleeping car having no less than seventy lights. The decorations are not loud nor gorgeous, but restful and artistic, green and gold prevailing. The comfort of the ladies has been especially taken into consideration, and commodious retiring rooms with every convenience, even to electric curling-iron heaters, have been provided. A feature entirely new is the introduction of the telephone system, by which passengers are placed in telephonic communication with the city exchange in Chicago, Omaha and San Francisco, while the train is at a stand.

This perfect "limited train" system is new to the "overland" route and makes the trans-continental trip one of perpetual pleasure and delight; a condition which is brought about by the development of electricity, and its utilization for lighting heating and cooling the train, as well as for the transmission of thought.

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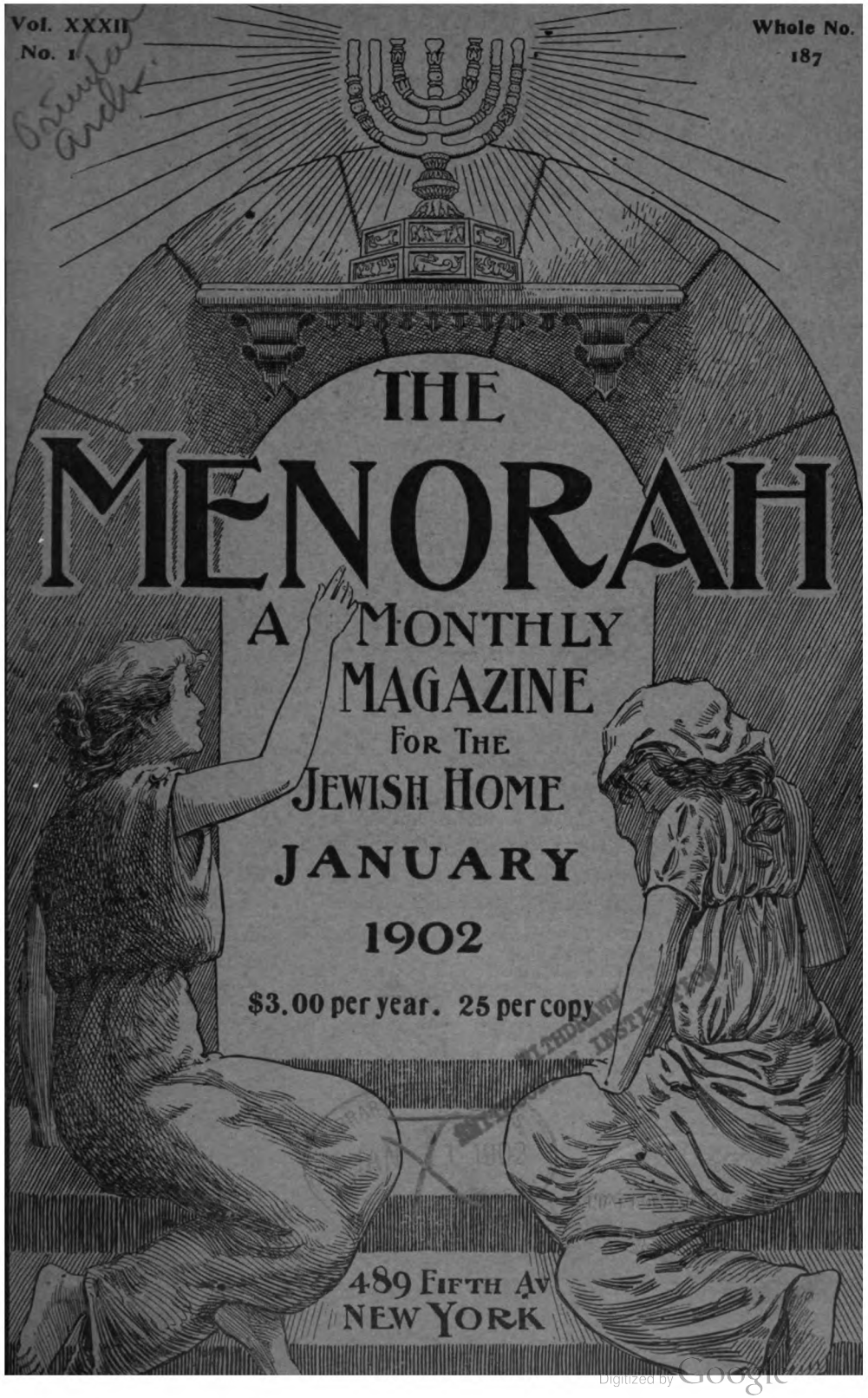

THE MENORAH

A MONTHLY MAGAZINE FOR THE JEWISH HOME

JANUARY

1902

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BUFFALO LITHIA WATER

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"ESPECIALLY **BUFFALO LITHIA WATER** OF VIRGINIA."

Samuel O. L. Potter, A.M., M.D., M.R.C.P., *London, Professor of the Principles and Practice of Medicine in the College of Physicians and Surgeons, San Francisco,* in his handbook of PHARMACY, MATERIA MEDICA, and THERAPEUTICS, **a text-book in many of the leading Medical colleges of the country,** under the head of ALBUMINURIA, page 600, 7th edition, **in the citation of remedies,** says: "**BUFFALO LITHIA WATER of Virginia is highly recommended.**"

Under the head of "CHRONIC BRIGHT'S DISEASE," page 601, same edition, **in the citation of remedies,** he says: "**Mineral Waters,**

"**Especially the BUFFALO LITHIA WATER of Virginia, which has many advocates.**"

"A VERITABLE ANTIDOTE."

Dr. Wm. H. Drummond, *Professor of Medical Jurisprudence, Bishop's University, Montreal, Canada:*

"In the **Acute and Chronic Nephritis—BRIGHT'S DISEASE—of Gouty and Rheumatic Origin, as well as in the graver Albuminuria of Pregnancy,** I have found **BUFFALO LITHIA WATER** to act as a VERITABLE ANTIDOTE, and I know of NO OTHER NATURAL AGENT POSSESSING THIS IMPORTANT QUALITY."

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Geo. Halsted Boyland, A.M., M.D., *of Paris, Doctor of Medicine of the Faculty of Paris,* says:

"**There is no remedy so absolutely specific in all forms of ALBUMINURIA** and **BRIGHT'S DISEASE,** whether **acute** or **chronic,** as **BUFFALO LITHIA WATER, Spring No. 2,** accompanied by a milk diet. In all cases of **Pregnancy** where **Albumin** is found in the urine as late as the last week before confinement, if this Water and a milk diet are prescribed, the **Albumin disappears rapidly from the urine** and the **patient has a positive guaranty against Puerperal Convulsions.** Used as a substitute for ordinary water during the period of **Gestation, it will be found invaluable as a preventive** of **Puerperal Convulsions** and other **disturbances** incident to this condition. It is also an undoubted **tonic** to both mother **and child, allaying at the same time Nausea and Vomiting.**"

Spring No. 1 is both a NERVE and a BLOOD TONIC, and in PALE, FEEBLE, and ANÆMIC SUBJECTS is to be preferred. In the absence of these symptoms, No. 2 is to be preferred.

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally.

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